

Baptist
Why and Why Not



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NASHVILLE, TENNESSEE

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Baptist
Why and Why Not



Twenty-five Papers by Twenty-five Writers
And A Declaration of Faith

Introduction by
J. M. FROST

SUNDAY SCHOOL BOARD
SOUTHERN BAPTIST CONVENTION
NASHVILLE, TENNESSEE

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Dedicated
TO THE
BAPTISTS OF THE WORLD
IN THEIR
CONTENDING FOR THE FAITH
ONCE FOR ALL
DELIVERED TO THE SAINTS.



Under Issue of
The Eva
Garvey
Publishing
Fund.



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INTRODUCTION.



J. M. FROST, CORRESPONDING SECRETARY
SUNDAY SCHOOL BOARD
SOUTHERN BAPTIST CONVENTION
NASHVILLE, TENNESSEE,

Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world. Amen. Matt 28:20.

Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once for all delivered unto the saints. Jude 3.

INTRODUCTION.



HIS book is dedicated to the Baptist brotherhood of the world. Baptists are one in contending for the faith; one in their history and in the heritage of their fathers; one in their purpose to preach the gospel of the grace of God among all nations; and one in their championship of liberty, civil and religious.

This unity is not marred but strengthened rather by the condition that the Baptist host is divided territorially, that the Baptists of England and of Canada, of the North and of the South have each a separate organization for the furtherance of their work and the fulfillment of their missions. In this instance division is strength, and offers an opportunity for the cultivation of fraternity in the highest degree, and each may rejoice in the splendid achievements wrought by the others.

Baptists are a mighty host for God. According to statistics, their membership in the world reaches nearly five millions, divided numerically as follows: In the South, as the constituency of the Southern Baptist Convention 1,586,-

709; in the South also as the constituency of the Baptist National Convention (colored), 1,561,030; in the other states of the Union, 1,006,682; in other countries of the world, 786,701. By virtue of our fundamental principles, each person in these many millions has stood out before his own congregation individually, and for himself made confession of personal sin, declared his repentance toward God and his faith in the Lord Jesus Christ, professed to have been the subject of divine power, and to have experienced the working of divine grace; has been buried with Christ in baptism and raised again to walk in newness of life to the glory of God. Following the rule applied in such cases, and multiplying this membership by five, gives a Baptist population of nearly twenty-five millions, a vast army indeed, standing everywhere for fundamental principles.

Baptists have put much of their strength into institutions of learning and sought in every way the advancement of education. Their school property in the United States according to the Baptist Year Book, is as follows:

Institutions.	No.	Value of property	Endowment.	Vols. in Library.
Theological Seminaries.....	7	\$ 2,660,873	\$ 2,392,180	160,734
Universities and Colleges.....	94	20,534,982	13,062,672	748,532
Academies, Seminaries and Institutes.....	77	4,191,917	731,079	83,089
Total	178	\$27,386,772	\$16,185,929	992,345

Next to the churches Baptists have in their schools the greatest source of power for projecting themselves into the future, for spreading their principles throughout the nations, and for influencing the thought and literature of the ages. It is their purpose that Christ be honored in these schools and colleges, that the Bible be given enthronement as the Word of God, that learning in its highest and noblest forms be subservient to Christianity and find its supreme glory in the glory of the cross.

Baptists have a distinctive faith, and yet hold much in common with people of other names; indeed, their faith is the most universal faith. All Christians hold the baptism of believers, but division comes by adding the "baptism of infants;" all hold that immersion is baptism, but a wall of partition is made by the adding of "sprinkling or pouring;" all hold that baptism is a prerequisite to the Lord's Supper, but the division comes by asking a violation of this principle; all believe in the Scriptures as the rule of faith, but some, insisting upon the authority of other things, stand apart from the Baptists. Our people are as stout as the stoutest in holding fast and true the great doctrine of election with its co-ordinate doctrines, and yet are nothing behind the most earnest in emphasizing the freedom of the human will, and in proclaiming the gospel as the power of God unto salvation to everyone that

believeth. Baptists have a singular advantage in the completeness of their faith, which in its very roundness is touched, tangent-like, by the faith of others, so that they come into accord at many points both in belief and practice.

But notwithstanding the many and important doctrines which are common to all evangelical Christians, there are yet fundamental and essential differences, so that the creed of one is not the creed of others. While we may magnify and rejoice in the agreement between the several denominations, yet no good but rather harm will come if we ignore or even make little of the differences. It is far better to recognize these differences, and understand them as differences in our interpretation of the Word of God and to cultivate at the same time earnestness in searching the Scriptures with a persistent purpose to follow where they lead. We accept the Scriptures as an all-sufficient and infallible rule of faith and practice, and insist upon the absolute inerrancy and sole authority of the Word of God.

We recognize at this point no room for division, either of practice or belief, or even sentiment. More and more we must come to feel as the deepest and mightiest power of our conviction that a "thus saith the Lord" is the end of all controversy. With this definitely settled and fixed, all else comes into line as regards belief and practice. Church relation and membership must

be determined not by family ties nor business consideration, nor social conditions, nor personal convenience, but simply and solely by the teaching of the Word of God; and if conviction makes men stand apart, then better stand apart than prove false to one's highest self. The noblest and mightiest union is the union formed in convictions—none other is worth the naming.

The "Baptist Why and Why Not," is a denominational work, presenting a comparative study of denominational creeds. The writers, twenty-five in number, have set forth with fairness and ability, what is believed by other denominations, and have put over against this by way of contrast, the things which distinguish the belief of our people from the belief of others. "A Confession of Faith," as viewed and used by Baptists, whether individually or in their churches, is simply an expression of what they believe the Scriptures teach concerning the several points of doctrine and practice. It is only a declaration of faith showing who we are and what we are, somewhat as the flag floating above the steamer at sea shows its nationality. By this declaration of principles, and in the name of our God, we set up the banner that it may be displayed because of the truth.

All Christian people are alike in accepting the Bible for their creed—of course, but beyond this is a question of immense moment at this

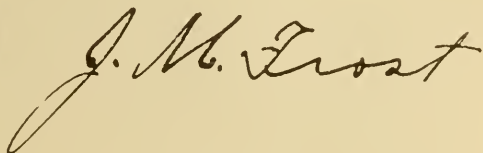
time, indeed at all times; namely, what do you believe *about the Bible*? What do you believe *the Bible teaches*? These questions are basal, and have their answer, so far as Baptists are concerned, in the Declaration of Faith printed at the close of this volume, and of most general use among Baptist churches of this country. To see our belief in contrast with the belief of others is instructive. The different writers have written not only with marked ability, but also with entire freedom from the controversial spirit as that term is generally understood. It has been the one controlling aim not to offend, but to instruct; not to confuse, but to discriminate; not to depreciate others, but to set out and emphasize the things which are believed among ourselves.

The "Baptist Why and Why Not," is not only doctrinal, but also eminently practical. Going beyond the sphere of doctrine, it sets out also almost the whole round of church life and Christian activity. It pleads for missions; it pleads for denominational schools as the highest form of Christian education; it pleads for the denominational paper and literature; it pleads for Sunday Schools in all our churches as fostering the mightiest elements of power; it pleads for the exemplification of the noblest principles God ever gave to men; it can hardly fail to meet its purpose of being an effective "campaign book," giving emphasis to the faith of our people, and

furtherance to all our denominational interests.

This book is meant to be a power, and a power it will surely be, in defense of the faith of our fathers, the faith once for all delivered to the saints. It is the Bible truth shining through the brain and heart of this generation out into the future, to illumine the pathway of our people in the years to come. In sending it forth on this, the first day of January, in the year of our Lord nineteen hundred, the Sunday School Board of the Southern Baptist Convention ventures the hope that it will find its way into many homes and everywhere prove a power for usefulness, to establish the kingdom of Jesus and hasten the day of his coronation.

BOARD ROOMS,
NASHVILLE, TENN

A handwritten signature in cursive script, reading "J. M. Frost". The signature is written in dark ink and is positioned to the right of the typed text "BOARD ROOMS, NASHVILLE, TENN".

I.

THE DISTINCTIVE BAPTIST WHY.

By R. M. Dudley, D. D.
Late President of Georgetown College.
Georgetown, Kentucky.

Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I command you.—Deut. 4:2.

For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book:

And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life and out of the holy city, and from the things which are written in this book.—Rev. 22:18-19.

I.

THE DISTINCTIVE BAPTIST WHY.

OUR REASONS FOR THE SEPARATE EXISTENCE OF THE BAPTISTS.

This paper was left by the distinguished author at the time of his death, and has been given to the Sunday School Board.)



IN the year 1879 I attended, as fraternal messenger from the Southern Baptist Convention, the Anniversaries of our Northern Baptist brethren at Saratoga, New York. At the same time and place was held the meeting of the General Assembly of the Presbyterian Church. I remember as a pleasant incident of that occasion, a visit of the Rev. Dr. Jessup, Moderator of the Presbyterian General Assembly, to a meeting of his Baptist brethren. Being invited to speak he urged upon them the importance of greater devotion to the work of Foreign Missions (Dr. Jessup himself a foreign missionary). Failing in this he asked the Baptists what reason they could give to God for *their separate existence as a denomination*. The interrogation of Dr. Jessup chanced to be in a line of my own thinking and stirred me up to

the question afresh;—what reason is there for the separate existence of the Baptists as a denomination? Why should we have our separate churches, ministers, colleges, boards, missionaries and societies? Why not merge our existence and enterprises into those of our fellow Christians of other denominations? This is a question that will apply to others as truly as to us; but we are responsible for our own existence and must give answer for the same to God and to a generous public whose sympathy and support we desire.

I wish there could be an intelligent, candid and loving discussion of this question by every one of the denominations of Protestant Christendom. The public has the right to demand of each one of the different sects, upon the penalty of withholding sympathy and support, a reason for its separate existence. As to ourselves, we recognize the justice of the demand and will offer our answer. Let the people hear and judge of the strength of our plea.

NOT A GOOD PLEA.

The first reason that would arise in the mind of an intelligent, free people would likely be: This is a land of religious liberty, and if the Baptists wish to maintain a separate existence no one has the right to object. According to this the right to our separate existence lies in the fact that we wish it.

I desire emphatically to deny this right and the principle upon which it rests. Religious liberty does not consist in the right to do as one pleases in religious matters. Government can not hinder my being a Baptist. This is true: but it is very poor logic to say that because Government has no right to interfere with my religion, therefore I may do as I please.

The exercise of religious liberty is subject to two very important restrictions: (a) It must not run counter to the will of God. Christ said, "Go ye therefore and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I commanded you." There is no liberty of man that can supervene this law of the risen Lord. In accordance with this the apostle writes: "As free . . . using your liberty . . . as servants of God." "To this end was I born and for this cause came I into the world, that I should bear witness unto the truth," said the Lord. "The church is the pillar and ground of the truth." There is no room left for the exercise of my individual preferences in the kingdom of Christ. Others may claim their right to a separate denominational existence on the ground that this is a land of religious liberty; but God forbid that Baptists should urge this poor plea. (b) Again, the exercise of our religious liberty must not interfere with our duty

to our fellow men. Brethren, I solemnly avow that in the present religious condition of mankind the needless multiplication of denominations is a crying sin against humanity. The great bulk of the human family are without the knowledge of the true God and Jesus Christ whom he has sent. Think of this, and then look at this typical town. It has 1,500 inhabitants. There are in it six or seven Protestant denominations. Each has its own house of worship, minister, services. These represent thousands of dollars every year. Yet the people who attend services might be easily gathered into one house of worship and served by one minister. Before the bar of reason and conscience, the remaining five or six with the attendant cost must stand as a needless expenditure of labor and means, for which I believe God will hold men responsible. The needless consumption of men and means in this way is to-day more than enough to supply the destitution of our country. In our own State it is more than we all have ever done to give the gospel to the heathen. If we had all the men and all the money that we need for Christian work at home and abroad the case would be different. But how does it stand? Here are six or seven men to supply a population of 1,500; and in China or India there is one minister to four or five million. Needlessly to multiply denominations because we wish to, while the bulk of the human family is dying without the know-

ledge of Christ, is folly and wickedness; it is rebellion against the last command of Christ; and argues an indifference to the perishing souls of man. Again, I say, with increased emphasis, God forbid that Baptists should justify their separate denominational existence on the ground that this is a land of religious liberty and no one has the right to interfere with us.

RECOGNITION OF UNITY.

In the further discussion of this subject, it would be an injustice not to recognize the substantial unity that exists among the various Protestant denominations upon many of the cardinal doctrines of the gospel. I need mention only the divinity and messiahship of Christ, his atoning death, his resurrection, ascension and mediatorial reign, the office of the Holy Spirit, the inspiration of the Holy Scriptures, the necessity of repentance and faith, the general judgment and the rewards and punishments of the future life. I gladly recognize all this and rejoice in it. While not agreeing about everything, I praise God that there is so much about which we are agreed. Some one may say: "If there exist this substantial unity why let minor differences disturb you? Let each go his way as he thinks best and all live in peace." In answer we ask, Does not so great unity demand that we strive after complete unity and escape the many and grievous ills of having

so many different sects? If we differed about the things upon which we are agreed and agreed only upon the things about which we differ, then truly we would be compelled to say, Let each go his way and live in peace. But since there exists so great community of sympathy and thought and effort among us why should there be six or seven Protestant denominations in a town of a few hundred inhabitants? There should be an intelligent, candid and loving discussion of this subject.

GETTING A BETTER VIEW.

I wish now to clear the subject of a serious misapprehension. The Baptists are often charged with dividing Christendom upon a bare ordinance, and *that* one of the externals of religion. We are charged with building up a denomination upon the shallow and narrow basis of a mere rite; with filling the air with our cries about the little thing of how much water is to be used in baptism. We are charged with separating ourselves from others by the arbitrary restrictions that we have placed around the Table of our common Lord, and with bigotry arrogating to ourselves a wisdom and sanctity superior to others. These are the characteristics that are supposed to mark the people called Baptists.

Even among many Baptists this subject fails of an intelligent understanding and therefore of a correct and proper statement. Ask scores of Baptists what is the difference between their own and other denominations and the answer will be: Baptists believe in immersion. This is a correct answer as far as it goes; but it is a very imperfect and shallow presentation of the truth. Or perhaps the answer would be: Baptists practice close communion. This again is correct so far as it goes; but as a full and fair answer to the question it is superficial and misleading. Even intelligent Baptists are sometimes very careless in the statement of the fundamentals of the denomination. Dr. Gotch, the president of a Baptist College in England, says in the *Encyclopedia Britannica*, perhaps the most splendid monument of learning in the nineteenth century, "The Baptists as a denomination are distinguished from other denominations by the views they hold respecting the ordinance of baptism." To proceed from so high a source this statement is a *marvel* of shallowness and carelessness. I demur to the statement of the venerable Dr. Armitage in the *North American Review* for March, 1887, that the distinguishing difference of the Baptists is "in the demand for a positive moral change wrought in the soul by the direct agency of the Holy Spirit as an indispensable qualification for membership in the churches." And what shall I say of that

popular and useful little book from the pen of the venerable Dr. Pendleton, "Three Reasons Why I am a Baptist?" A truce to all these brethren, honored and beloved as they are; but in the statement of the fundamental distinction of their denomination they need to go deeper and lay bare the broader foundation that the full truth may be known.

AT THE VERY BASE.

The fundamental principle of the Baptists is their belief in the supreme authority and absolute sufficiency of the Holy Scriptures; and their separate existence is the practical and logical result of their attempt to apply this principle in all matters of religion. This is the bed rock on which the denomination rests; and we do not come down to the true foundation until we reach this. I will show you by the shortest of short methods that the statements of Drs. Gotch and Armitage and Pendleton come short of the full truth. Ask Dr. Gotch why the Baptists believe in immersion; and he will tell you because the Scriptures teach it. Ask him if some other way would not do as well his reply would be: We have no right to alter any of the plain and positive commands of the Bible. This brings us to the bed rock truth stated just now. In the same way you ask Dr. Armitage why Baptists believe in a converted church membership; and he will tell

you that it is because the Scriptures so teach. But why not admit to the church all who belong to the same family and nation? The answer would be: We have no right to go beyond the teachings of the Scriptures. If you ask Dr. Pendleton why he practices close communion so-called, that is, why he restricts the invitation to the Lord's Table to baptized believers; there is but one answer that he would think of giving you: The Bible teaches us that the Supper was ordained by Christ; and he has taught us in his Word that only baptized believers are to approach it; and that we have no right to go contrary to his Word.

Let us look a moment at this principle and its importance. A father says: Son do this. But his son does something else. When asked about it he says: Well, I thought that what I did was as well as what you told me to do. A master says to his servant: Do this. But he does something else and when asked about it replies that what he did was altogether more convenient and withal more proper. Such a course of conduct in a son or servant when deliberately settled upon is a direct arraignment of the wisdom and authority of the father or master. Baptists say that in matters of religion there must be absolutely nothing like this. God's Word is the supreme and infallible rule for our guidance. We must not go contrary to it in any article of belief or in any duty

enjoined. It is no partial revelation. By it the man of God is thoroughly furnished unto all good works. This is the fundamental position of the Baptists; and every peculiarity which characterizes them is the practical outcome of this principle.

This is the ground on which the Protestants of the sixteenth century planted themselves—the ground on which Luther stood in his great struggle against the Church of Rome. When he stood at the Diet of Worms in the presence of the emperor and the dignitaries of the Church and State and was called on to recant, his reply was, “I am bound by the Holy Scriptures: my conscience is held by the Word of God. Here I stand; I can not do otherwise. God help me. Amen.” In accord with this is the justly celebrated saying of Chillingworth: “The Bible, the whole Bible and nothing but the Bible is the religion of Protestants.” Baptists say that the decrees of Popes, Councils, Assemblies, Conventions or what not are of no authority save as they are sanctioned by the Word of God. Traditions are worthless save for their historical or probative value.

THIS PRINCIPLE AT WORK.

And let me show you how it is that this fundamental principle has led to the separate existence of the Baptists and to the peculiarities that mark their denominational life.

(a) Take for example, the question of baptism. Luther said that the primitive baptism was immersion and that the primitive practice should be restored. The Baptists said the same thing and following out their belief immersed all who came to them even though they had been sprinkled before. Strange to say for this, Luther hated the Baptists hardly less than he hated the Catholics. Calvin said that the word baptism means to immerse and that it is certain that immersion was the practice of the primitive churches, but that in this matter the churches ought to have liberty. Here now are the points of agreement and the points of difference between the Reformers on the one hand and the Baptists on the other. They all agreed that immersion was the practice of the primitive churches. Luther and Calvin thought that they were at liberty to practice another form, the Baptists said that we ought to do what the Master commands; and that we have no liberty to change a positive ordinance which he has ordained. Here the work of separation begins. The issue was not as to what the act of baptism is, but whether we have the right to change it. Before the court of the highest scholarship of the world it has never been an open question as to what the true baptism is. It really is not now, as it was not in the time of Luther and Calvin. The question is about the right to change it; and it is not that Baptists think too much of

one form above another. I am frank to say for myself, that if it were a matter left to our choice whether we should immerse or sprinkle, while immersion is a beautiful and significant ordinance and sprinkling is a meaningless ceremony, still I would give up immersion rather than divide Christendom on a mere rite:—I say if it were left to our choice. But it has never been left to our choice: And when others say that they will change the ordinance, the question between them and us is, not what is the true baptism but whether there is any right or authority to change it. Baptists do not yield their position about baptism because it is the surface indication of a great underlying principle. Principles are of use to us because of the guidance they afford us in practical life. What honor or consistency is there in avowing a principle and then denying it in our daily conduct. We see how it is then that the peculiarity of Baptists upon immersion results from their fundamental position. They must be peculiar or they must give up the principle that the Word of God is our supreme and all-sufficient rule.

(b) Take the Baptist peculiarity upon infant baptism, so-called. They refuse to practice it or to recognize it, because the Scriptures afford no warrant whatever for it. Luther's struggle here was great. He saw that the Bible says nothing in favor of infant baptism. The question with him was: Shall we give it up as our prin-

ciple requires? In fact infant baptism had gained so great a hold upon the public heart that Luther feared the consequences of his radical and penetrating principle and hence modified his position and said: The Word of God does not *forbid* it and so I will retain it. Zwingli was hesitating and perplexed and failed at last because he did not have the courage of his convictions. The Baptists said: We will stand by the principle. The Word of God does not authorize the baptism of infants but only of believers. Here the work of separation is still going on and upon the same principle; namely, the supremacy and sufficiency of the Holy Scriptures. The question of the baptism of infants was simply the surface indication of the underlying principle. The opposition of the Baptists to infant baptism was also strengthened by the vicious error that lay under it, viz.: the doctrine of baptismal regeneration. Infant baptism had its rise in the mischievous idea that any one dying without the waters of baptism went straight to the flames of torment. This is one of the palpable facts of history. Baptists are sometimes charged with making too much of baptism. In the light of history the charge is ludicrous. One of the peculiarities of the Baptists is their opposition to those who, in times past, made so much of baptism as to contend that without it new-born infants could not get to heaven. If you will suffer the remark I will say that the

Baptists are the only people who have never made either too much or too little of the ordinance of baptism. They make no more of it and no less of it than the Scriptures require.

(c) Take the peculiarity of the Baptists respecting the Lord's Supper. They believe that it is the Lord's ordinance, not theirs; and that they have no right to make any other use of the ordinance than that which the Lord has ordained. He tells us that it is to show forth his death till he comes; and that it is to be administered only to baptized believers. We do not profess to be better, wiser, holier or in anywise above others except in our rigid adherence to the terms that he has ordained for the government of this ordinance. Suppose that a citizen of the English government should undertake to vote at one of our elections for president of the United States. The judges of the election would be compelled to refuse him. He might claim to be a more intelligent man than any of the judges, of better social position, of greater wealth, of truer knowledge of American institutions; still they could not allow him to vote because he was unnaturalized. It would involve a violation of their solemn oath if they should allow him to vote. Pity 'tis that sometimes the administrators of human law have more respect to a strict obedience to its requirements than do the administrators of the divine law.

STANDING BY THE PRINCIPLE.

I am not a Baptist because Baptists practice restricted communion, or immersion, or refuse infant baptism. I am a Baptist because by the fundamental principle of Protestantism I am bound by the Word of God in all matters of faith and practice. I believe in immersion not because I believe in one act above another but because the Bible teaches it; so of close communion; and so of the rejection of infant baptism. For these peculiarities as peculiarities I care nothing at all. Indeed I am sorry that we are peculiar in these matters. But these peculiarities embody an underlying principle in religion that is more important than reputation or life itself. And to surrender these peculiarities is to surrender that principle. And if an honest adherence to it and an honest endeavor to practice it bring odium upon us let us have the manliness to bear it. To seek odium is detestable; to run from the post of conscience or of duty to avoid it, is cowardly and traitorous.

And let us give our principles our hearty sympathy, our earnest prayers, our cordial and liberal support. To what better cause can we devote our time, our energies, our means, ourselves. As a group of Christian men and women were standing on the shore gazing after a ship,

going out to sea and on which a number of missionaries had embarked for foreign lands, one of the group enthusiastically exclaimed, "That is what ships were made for, to carry missionaries to the heathen."

If I am a Baptist and if I am proud of it, I want that it shall affect me not in the way of making me narrow and bigoted and intolerant, but humble, patient, loving towards those who differ from me, and hearty, generous, energetic and persevering in the use of my time, talents and means for the furtherance of the good cause. Let us show our devotion to our principles, not by boastfulness and arrogance, but by a watchful attention to the needs of the cause we love. Thus shall we best show to men our fidelity and zeal; and thus best help the truth in its onward march to complete and final victory.

II.

WHY THE BIBLE AND NOT OTHER
STANDARDS.

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To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.—Isaiah 8:20.

Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.—1 John 4:1.

For the prophecy came not in old times by the will of man: but holy men of God spake as they were moved by the Holy Spirit.—2 Peter 1:21.

II.

WHY THE BIBLE AND NOT OTHER STANDARDS.



HERE are three reasons, either of which is decisive.

I.

IT IS THE BEST STANDARD.

We are often told to

“Accept the truth wherever found,
On Christian or on heathen ground,”

and the inference is implied that there is some truth on heathen, not found on Christian ground. But no one has ever ventured to name any such truth. The simple fact is that whatever religious truths may be found in other sacred books or in works of philosophy, these same truths are found in the Bible, and here they are free from mixture with errors.

Ethics knows nothing higher or nobler than the moral teaching of the Bible. Amid all the wonderful progress of the race during the more than 1800 years since the last book of the Bible

was written, not the smallest addition has been made to Biblical ethics. No moral truth has been discovered beyond what is contained in the Bible. And the same is true of all other religious truth. If any man thinks some new religious truth has been discovered since the Bible was completed, he has only to attempt to produce it, and he will be convinced. What we must believe, what we must be and what we must do, are set forth in the Bible with a clearness and a completeness found nowhere else. Not a doctrine, nor an aspiration nor a duty is omitted.

Here are a few testimonies from great thinkers who will not be suspected of any bias in favor of the Book:

Fichte says of the Bible: "This ancient and venerable record contains the profoundest and loftiest wisdom, and presents those results to which all philosophy must at last come."

Renan says of the Gospel of Matthew: "All things considered, it is the most important book in the world;" and of the Gospel of Job, he says: "It is the most beautiful book in the world."

"In the Bible," says Coleridge, "there is more that finds me out than I have experienced in all other books put together. The words of the Bible find me at greater depths of my being, and whatever finds me brings with it an irresistible evidence of its having proceeded from the Holy Spirit."

Prof. Huxley said of the Scriptures: "By what other books could children be so humanized and made to feel that each figure in that vast historical procession fills, like themselves, but a momentary space in the interval between the two eternities and earns the blessings or the curses of all time according to its effort to do good and hate evil."

The other standards offered are, 1st, other sacred books, like the Vedas, the Koran, the Book of Mormon, and 2nd, the Church, and 3d, Reason.

1st. All other books are weak in comparison with the Bible; and the great superiority of the Bible to these books being admitted by all who are likely to read this article, there is no need of arguing the point at length. A simple comparison of the lands where these other books are regarded as standard with the lands where the Bible is most believed in will convince the most skeptical.

2nd. The Church derives its authority from the teaching of the Scriptures. And the church—using the term in its broadest sense, to include all bodies of confessing Christians—the church has ever taught the inspiration and authority of the Bible, although sometimes claiming the right to interpret it for the people. The meaning of the Scriptures, however, was ever the important thing. Ecclesiasticism has assumed to take charge of the Bible and to dole out its teaching to the

people, but ecclesiasticism has never denied its authority. Often, as in the case of the Pharisees, the Scriptures were made "of none effect," but like those Pharisees, ecclesiasticism admitted them to be the highest authority. The result of withholding the Bible from the people and of filtering its teachings through ecclesiastical channels, are manifest in Spain and Italy.

3d. Shall we turn to reason? Then whose reason? Shall we seek to be guided by the reason of the wisest and best? Who will select these for us? Those most generally recognized as the wisest and best bow before the Bible. But reason can not avail us. The most it can do, in the most favorable conditions, is to save us from error, it cannot lead us to truth. The philosopher Kant, in his *Critique of Pure Reason*—the highest authority on the subject—says:

"The greatest and perhaps the sole use of all philosophy, of all pure reason is, after all, merely negative, since it serves not as an organon for the enlargement of knowledge, but as discipline for its delimitation, and instead of discovering truth, has only the modest merit of preventing error."

Prof. Huxley, in the *Nineteenth Century* for February, 1889, quotes and endorses this utterance of Kant.

John Ruskin (Val D'Arno, sec. 55), quotes and commends the following language of Thomas Carlyle:

“Perceptive reason is the handmaid of conscience, but not conscience hers. If you resolve to do right, you will do wisely; but resolve only to do wisely and you will never do right.”

In a letter to a friend, published in the London *Christian*, Herbert Spencer said:

“In my earliest years I constantly made the foolish supposition that conclusive proofs would change belief. But experience has long since dissipated my faith in man’s rationality.”

None of these men quoted can be charged with bias in favor of evangelical religion. They are the very ones to whom those who exalt reason as a standard naturally turn. It is manifest, therefore, that reason is not to be made a standard in religion. George Eliot has well said: “When you get me a good man out of arguments, I will get you a good dinner by reading you the cookery book.”

II.

The second ground for taking the Bible rather than other standards is that it alone is authoritative. It is the only one we are under obligations to accept. The Bible alone speaks “with authority and not as the Scribes.” The Protestant rule of Faith as given by Dr. Robert Watts is as follows:

“I. That the Scriptures of the Old and New

Testaments, to the exclusion of the apocryphal books and tradition, contain all the extant word of God. 2. That they furnish the only infallible rule of faith and practice. 3. That the rule contained therein is complete, embracing all that man is to believe concerning God and all the duty that God requires of man." (Faith and Inspiration, p. 86.)

All through the Bible its authority is asserted. Paul argues for the plenary inspiration of Genesis (xii:37) when he writes to the Galatians (iii:16) "He saith not and to seeds as of many, but as of one and to thy seed, which is Christ." Here the argument turns on the use of the singular rather than the plural. Jeremiah called "the roll," the "Words of the Lord." (xxxvi:6.) Jesus quoted Deuteronomy as infallible, and as settling the questions raised by Satan, saying in reply, "It is written." (Matt. iv:4, 7.) Our Lord affirmed the infallibility of the 82d Psalm by quoting from it (John x:35) and saying: "The Scriptures can not be broken." Indeed he argued the infallibility of the clause from the infallibility of the Scriptures containing it. These are but samples. Jesus and His apostles ever treated the Old Testament as fully inspired and hence of absolute and final authority on all questions treated of in its pages. Peter tells us (II Pet. i:21): "For no prophecy ever came by the will of man, but men spake from God, being moved by the Holy Ghost." (R. V.)

And the apostles are put upon a par with the prophets (Eph. iii:5). Paul claims inspiration for the words he writes (1 Cor. ii:4, 13) and he enjoins that his epistles be read to the churches as Scripture (Col. ii:16). Peter calls the words of the apostles "the commandment" of the Lord (II Pet. iii:2), using the strongest Greek word in the vocabulary for authority—ἐπιταγή. And Jude exhorts us to "contend earnestly for the faith which was once for all delivered unto the saints." (v. 3, R. V.)

It is not that men were spiritually elevated above their fellows so that with a broader and clearer vision they could instruct their fellows in spiritual things. It is not that certain seed thoughts or basal principles were communicated to men, which were to be expanded and developed along with the spiritual life of the ages, changing as circumstances might require—so that what is a correct statement of doctrine in one age is incorrect in another. Truth is not a system of "fluent and fluxions," such as Newton discussed. Truth can not change. If two and two did not make four in the time of Abraham they do not make four now and never will make four, while if they do make four now, they always did and always will. No possible change of circumstances or development of mind can have the slightest effect on the truth. So the Bible is God's Word to the world; His message to mankind, was delivered through

chosen messengers, but delivered "once for all." It is not subject to addition or development or modification of any kind. It is the absolute and final authority in all questions of faith and morals. We are not bound to believe or do anything because Buddha, or Mahomet, or Shakespeare, or Goethe, or Spencer says so. While we are bound to believe and do whatever the Bible says we must. "Thus saith the Lord" is an end of all controversy.

III.

The third ground for taking the Bible rather than other standards is that it alone tells us what our souls need. "Lord, to whom shall we go?" said the astonished Peter, "thou hast the words of eternal life." (John vi:68.) Dim and uncertain is the light of nature and of philosophy on the great questions of character and of destiny; so that Socrates, after thinking on these things as perhaps no other man has ever done, "felt," so his great disciple Plato tells us, "the need of some 'sure word of God' to guide us in the right way." The Bible is not one of a class of books. It is unique in its theme, its power and its authority. All other books are feeble in comparison. Scientific books tell us of matter, of force, of heat, light and electricity. How feeble all this in comparison with such utterances as "Let there be

light," "I am the light of the world," and "All power hath been given unto me." Books on political economy tell us of the laws of trade, of supply and demand, of how to develop the material resources of a country, and how to regulate taxation and the authority of officials. What are such things in comparison with the great themes of death, judgment to come and eternity?

Ruskin tells us of the pictures fading away on the stones of Venice and the crumbling walls of Florence. With a few touches the inspired penman gives us a picture of love and duty, and the story of Ruth and Naomi fades never away from our minds. Probably the best book besides the Bible is Shakespeare, and the best thing in Shakespeare is Hamlet. But is not the sorrow of a dreaming boy for his foully murdered father—for that is Hamlet—trivial in comparison with the grand drama of Job, where God and the angels are spectators, and Satan wrestles with faith in the torn heart of the patriarch?

In other books we find such truths as men can spell out with their observations and experiments, and such as they can guess out with their philosophy, but in the Bible we have the revelation of God to us, and the opening of Heaven to our vision. Here we learn the remedy for sin. Here we are told how God can be just and the justifier of him that believeth. Here we find the "words of eternal life." There is but one way of

salvation and the Bible alone tells us of that. Nothing else but the Gospel has ever changed a bad man into a good man, or ever can; while the Gospel has done this in multiplied thousands of instances. "There is none other name under heaven given among men whereby we must be saved," and to be saved is our supreme necessity. Outside the Bible we can learn of God's power, of His wisdom, of His glory, but only here can we learn of His love and of His mercy. Only here can we learn that "Christ died for our sins according to the Scriptures." Only here can we learn of Him, whom to know is life eternal. Only here can we find the "sure word of God" for which Socrates sought, and lay hold on the hope which "maketh not ashamed."

To take any other standard is to follow the creature rather than the creator. It is to accept the thoughts of men as superior to the wisdom of God. It is to turn our backs upon the only light of the world and go out into that outer darkness that knows no morrow forever.

In the market place at Worms, I was profoundly impressed as I stood before the Great Luther monument. Surrounded by statues of his coadjutors, all fronting in the same direction, and rising on a pedestal in its colossal proportions, is the bronze statue of Luther. His right foot is firmly advanced. In his left hand he holds a Bible, on which his right hand rests clenched.

The artist has seized the moment when the hero stood facing the Diet of Worms to answer for himself. Looking into that calm upturned face I could almost hear from those parted lips the noble words: "Here I stand; I can not do otherwise. God help me. Amen." Answering to this statue, across the ocean in the land where the Bible has been widest open, there stands a companion statue. It is the monument of the Pilgrims at Plymouth. On a lofty pedestal is a colossal statue of faith pointing with one hand to the open Bible and with the other toward the open heaven.

Other standards are composed of men's guesses, while in the Bible the great truths of God burn and glow with all the eloquence of heaven. And facing a gainsaying world it becomes us to plant ourselves squarely on God's Word—for we can not do otherwise, God help us—and to point a sin-sick and guilt-blinded race to the open Bible and to the open heaven it reveals.

III.

*WHY BAPTIST AND NOT ROMAN
CATHOLIC.*

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But the Lord said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart.—1 Sam. 16:17.

For I say unto you, That except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. Matt. 5:20.

God is a spirit: and they that worship him must worship him in spirit and in truth.—John 4:24.

III.

WHY BAPTIST AND NOT ROMAN CATHOLIC.

REASONS FOR LEAVING THE CATHOLICS AND BE-
COMING A PROTESTANT AND BAPTIST.*



HAVE no sympathy with the spirit too often shown by those that abandon a church or reject a religious system. Many seem to think that their appreciation of a recently accepted truth must be measured by the virulence with which they denounce those from whom they have separated. If the object be to justify the change to the judgment of others, bitterness shows weakness rather than strength of conviction; if it be to win opponents to the examination of a purer faith, arguments are enfeebled by a rancorous spirit, or unheard when expressed in intemperate words. Candor and fairness are never more essential than in the discussion of religious themes. Their absence works injustice to others and blinds the mind to the perception of truth. The spirit of the

*A personal experience told in an address before the Southern Baptist Convention at Nashville, Tennessee—1878, and requested by that body for publication in tract form. That request having failed it appeared in the Religious Herald, Richmond, Va.

gladiator is far different from that which we should bring to the investigation and the statement of truth.

Unhappily for the interest of the truth, religious controversy has been too often conducted so as neither to gain adherents for its support nor even secure the respect of those that dissent from it. Especially is this true in the long-continued and sadly embittered controversy between Roman Catholics and Protestants.

While we condemn and deplore this prevalent spirit, we must be careful to reject, as alike alien to truth, the indifference which refuses to investigate, or the cowardice which fails to state kindly but earnestly "the reason for the hope that is in us."

Prompted by the desire to do good and encouraged by the judgment of judicious brethren I write this record of my religious experience—an experience which differs mainly from that of other Christians in that I was led from an inherited faith in the Roman Catholic church to a personal faith in the Lord Jesus Christ.

If it shall, in any measure, strengthen the faith and love of a single Christian for the truth as it is in Jesus, I therein will rejoice. If it shall in the providence of God, fall into the hands of Roman Catholics, "judge ye what I say." And now, Spirit of light and love, guide these thoughts and words to the glory of Him who is the head

over all things to the church.

I shall give only the reasons which influenced my own mind, and led to my conversion, and shall not, therefore, cover as wide a field of discussion as would be expected in a controversial treatise.

References to authorities shall be few, as I hope to state doctrines so fairly that an opponent would be compelled to admit the truth of a statement though he reject the conclusion. In doing this, I naturally shrink from the recital of what is so intensely personal, and ask the indulgence of the reader of what is unavoidable in the narrative—the presentation of personal views and feelings.

Born in the county of Antrim, in the north of Ireland, of Roman Catholic parents, with an ancestry of the same faith, as was the supposed duty of my honored parents, I was in due time, whereof my memory runneth not to the contrary, placed in the Catholic fold by Baptism. I learned in lisping childhood the "Our Father," and "Hail! Mary," from my mother's lips. The earliest memories of my life are when she took my hand and led me to the church to kneel with her before the altar of her cherished faith. How vividly do I remember the reverence and awe with which I stood in boyhood before the mitred bishop for confirmation, and the still greater awe as I knelt in the confessional or received the communion from priestly hands. The presence of a large

Protestant population in the north of Ireland provoked in an unwonted degree the spirit of religious controversy; so that from my early years, it was my delight to study such works as most thoroughly maintained my faith in the sharp conflicts which were so prevalent in such a community. In no class was this controversy more rife than among fellow students of different religious beliefs.

I read with special interest Milner's *End of Religious Controversy*, and the debates of the celebrated Father Tom Maguire, the champion of the church in many a well-fought field. From these, youthful disputants would equip themselves with the weapons which had been wielded by older hands and in more renowned arenas. I held to the antiquity, unity and apostolicity of the church, the power and purity of her priesthood, the grace and efficacy of her sacraments. With the joy of conscious triumph would the question be asked, Where was your church before the days of Luther, Calvin and Henry the Eighth? From whom did your ministers receive ordination—whence the efficacy of your sacraments? These and similar questions were considered sufficient answers to all the advocates of these base-born systems which dared to wage horrid war against the Lord and His Anointed. I mention these things that some just estimate may be formed of the struggle in after years—a struggle no longer

waged in boyhood's wordy war, but in the solitude and anguish of my own soul.

I was prosecuting my studies in Dublin in 1848, one of the many memorable years in which the plans of ill-judging but honest patriotism were doomed to ignominious failure. The men who sought to arouse the people with the hope of throwing off the hated yoke of England were scattered; some fled to other lands, and some, through forms of law, were transported to penal colonies. The attempt appears to me now as weakness wooing destruction. My enthusiasm for the popular cause was not the less because of my youth. My despair at failure was only equaled by the ardor of my desire for success. My grief for the disappointed and law-hunted leaders was most sincere and poignant. Probably with more of youthful fervor than judgment, I resolved to embark for the United States, choosing rather to live in a strange land under any conditions than in my native land under an alien's dominion. Confessing to the priest and receiving the communion, I was ready for the sad and bitter departure.

As I looked through the night at the receding shore, the despairing words came to my lips:

“With thee, my bark, I'll swiftly go,
Athwart the foaming brine,
Nor care what land thou bear'st me to,
So not again to mine.

Welcome, Welcome, ye dark blue waves,
 And when ye fail my sight,
 Welcome ye deserts and ye caves,
 My native land—good night.”

These feelings may seem jejune and extravagant, but the ties of home and kindred can not be broken without pain. The bitterness of that hour haunts me even now as an unforgotten wail for the dead. But enough. It is past. God was in it, though I knew it not.

After a tedious voyage, New Orleans was reached in the spring of 1849, and Kentucky in the course of a few weeks became my home. The religious sentiments and life of the people were as new and as fresh to me as the natural scenery of my adopted country.

I remember the surprise akin to horror which I felt when I found people which were not members in any church.

Accustomed to see every person from infancy a member of some church, I was amazed at the difference which was seen on every side in American life.

Was there no provision for church life? Did neglect of all religious universally prevail?

These were the first questions which presented themselves to my mind.

On further observation I found for the first time churches distinct from the world, and *character*, not *birth* the condition of their fellowship.

Men and women professed to love and serve God, the spirit and tenor of whose lives seemed to be pure, yet they were adjudged heretics by every principle which had been instilled into my mind. I had ample opportunity, by close and intimate association, for observing and estimating their religious life and character. Their lives were independent of the church. Her divinely appointed priests and sacraments had nothing to do in the formation of their character. Nay, their character was formed not only in the absence of the true church, but in the avowed disbelief and rejection of her teachings.

Frankly do I now say that it was this quiet and unlooked for testimony outside of the Roman Catholic church which awakened my mind to thought on this subject.

Are these people heretics? Does heresy bear such fruit?

These inquiries arose in my mind as the first streaks of the morning faintly touch the darkness of the night.

In the presence of this new phase of life, the questions slowly arose in my mind: Am I right? How did I become a Catholic?

As soon as I found myself, I found myself a Catholic. Loving hearts and hands had made me one; but previous examination, conviction, personal faith had not. The indestructible sense of individual accountability was mine. Accounta-

bility gave the right and enforced the duty of thought. The right to examine not only my own decisions, but the judgments and decisions of others, was felt to be inalienable. The allegiance of mind and heart was due to God. In a few years, I knew not how few, I must appear before God for myself. In view of such responsibility, I was afraid to leave the whole subject of my relationship to God in this world and that which is to come, to be determined by others, however wise or loving they might be. I had, or ought to have, more interest in it than in any other human being. Environed by ancestral beliefs, I fled to this last retreat, the right to think. This necessarily involved the liberty of approving or rejecting what was presented to my mind. Separated from the church and sacraments, the conviction was forced upon me that my religious life was wholly dependent upon the priesthood of the church. The clearly announced faith of the Catholic church is that the grace of salvation is from God through the church by its constituted agents administering the sacraments which are ordained unto eternal life.

I have said that I was separated in distance from the communion with the church. If sin troubled my conscience, there was no confessional; if death came there was no priest as the only authorized dispenser of his mercy and the almoner of his grace.

If so, I thought that it was at least illy adapted to meet the exigencies of my spiritual condition, as no priest lived within any convenient distance.

These questionings, begotten by the circumstances of my life, broke like ripples upon the hitherto calm assurance of my soul. Yet, while all this passed within, and doubts were gathering darkly around me, pride sealed my lips. I spoke no doubt to human ear.

In the quiet of retirement, I ventured to kneel before God, and often in troubled words breathed the doubter's prayer :

“If I am right, thy grace impart
Still in the right to stay ;
If I am wrong, O teach my heart
To find the better way !”

I felt if, on examination, the teachings of the church are true, I shall hold them by a double tenure ; if they are untrue, then I ought not to hold them, however learned or by whomsoever taught.

The old confidence and assurance were so displaced by doubt and fear as that examination was felt to be not only a right but a duty.

The circumstances of my life made me painfully realize my dependence upon the sacraments of the church, and naturally led me to consider the power of the priesthood as the divinely appointed medium through which God bestows the grace of eternal life. I do not remember that I read any

Protestant books on the Catholic controversy. My conviction was the result of thought upon the well known and accepted doctrines of the church, as they came before my mind in the following order :

a. *The power of the priest is plainly asserted in baptism.*

I had asked myself the question, How had I become a Catholic? I was made so in baptism and taught to believe, as I repeated the catechism, that, "therein I was washed from original sin, made a child of God and an heir of the kingdom of heaven." The unbaptized child because unbaptized, was doomed never to enter the heaven of the baptized child. In view of this dread penalty, the church, in cases of necessity, permits others than the priests to baptize; but in the established order, the priest is the official administrator.

It is clearly held that God has committed to the priest the power of administering an ordinance which is recognized as indispensable to salvation. I well remembered the anxiety of Roman Catholic parents for an unbaptized child and with what eager haste, when sickness threatened the infant, the priest was sent for to bestow regenerating grace in order to its salvation. That the act of the priest should determine the salvation of an unconscious infant startled me in two ways—first, that infants should be so imperiled; and, secondly, that priests should be so empowered.

b. *The sacrament of confirmation ascribes power to the priesthood.*

It is a sacrament by which, through the *imposition of the bishop's hands, unction* and prayer, baptized persons *receive the Holy Ghost*. So that grace, in its first and every subsequent bestowment, is wholly dependent upon priestly act and will.

c. *The priests, and the priests alone, are the divinely authorized agents by which the forgiveness of sin is secured.*

Notwithstanding the alleged grace conferred in baptism and confirmation, the child has grown up a sinner and needs forgiveness. How is this to be obtained? The font and the chrism of confirmation are followed by the confessional. If it be said that the priest merely declares forgiveness upon evidence of penitence, then, I thought, why does not the penitence, which God sees and knows, secure forgiveness without the priest? The truth is that this "tremendous power" of forgiving sin, as it is styled by Archbishop Gibbons, is exercised wholly and only by the priests. This prerogative is entirely theirs. So far as the ordinary and divinely appointed method of forgiveness is concerned, God has limited his mercy to the act of the priest. Well may it be called a "tremendous power" which invests men—no matter whether good or bad—with the authority of blotting out the dark records of a sinful life and

cleansing the conscience from guilt. I knew that such power was claimed by the priest in the confessional, and had often sought its exercise. The power of the confessional does not consist in the spiritual advice and consolation supposed to be imparted by it, but in the belief that sins therein are really forgiven.

I shall allow myself the privilege of showing that I was not mistaken in my earlier opinions upon this subject by quoting from "The Faith of our Father," by Archbishop Gibbons, of Baltimore:

"I have seen the man whose conscience was weighed down by the accumulated sins of twenty winters; upon whose face were branded guilt and shame, remorse and confusion. There he stood by the confessional with a downcast countenance, ashamed like the publican to look up to heaven. *And he glided into the little mercy seat. . . .* But during the few moments spent in the confessional a resurrection occurred, more miraculous than the raising of Lazarus from the tomb—it was the resurrection of a soul, that had lain worm-eaten, from the grave of sin. And when he came out there was quickness in his step, and joy on his countenance, and a new light in his eye. And had you asked him why, he would have answered, because I was lost and am found; having been dead, I am come to life again."

d. *The same power is claimed in the sacrament*

and sacrifice of the mass.

The church doctrine is that the mass is not only a sacrament but a sacrifice; that Christ is really present in this ordinance, and that the bread and wine are changed by the mighty power of God, through the priest, into real body and blood and soul and divinity of the Lord Jesus Christ. That as Christ changed the water into wine at the feast in Cana of Galilee, so the bread and wine become by the consecration as completely and identically the sacrifice of Christ as when he offered himself to God on the cross. The pious Catholic is as sincere and profound in his worship of the bread and wine—to him no longer bread and wine—as he is of Christ on the throne of his glory. Without question, none but a priest can perform the service of mass. It seemed to me that it invested the priest with the power to work miracles more marvelous than any performed by Christ or his apostles, and more remarkable even than the incarnation itself.

e. *The power of the priest is asserted over souls in the next world.*

Life soon ends. The child whose lips were trained to say "I am an heir of the kingdom of heaven," is an old man now, and waits for the rending of the veil to enter the unseen world. And there bending over him is the priest, to receive his confession and prepare him, by extreme unction, for eternity. If God has given help or hope

to his soul in life or death, it has been only through the priest. But when the eye is closed and the heart's last throb is over, surely his minority is passed and he is enfranchised by the act of God. More valued now than health or wealth, than home or friends, is the presence and help of the priest. From the cradle to the coffin he has followed the priest and been followed by him. The priestly power claims even more than its wonted sway over the disembodied spirit. Purgatory, as if in mockery of the grace conferred in life, kindles its fires and adds a fresh and fearful glory to the power of the priest. Masses are said and abundant prayers are offered to aid in preparing the departed soul to escape the purifying and punitive fires. Is it any longer a wonder that the hard earnings of poverty and the wealth of the rich are freely poured into the church's treasury to remunerate, if not to secure, such aid? The soul at last, through the good offices of the church, has reached heaven. Strange as it may appear to those unacquainted with the claims of the church, the same power asserts itself over the ransomed and rejoicing soul in the very home and presence of God. The church by a formal act at Rome claims to elevate, even in heaven, those whom she judges worthy to places of superior influence, making and declaring them to be saints, and henceforth enrolled in the calendar of her intercessors for the faithful. This is canonization.

The announcement of such an event is made by the booming of cannon, calling upon the people to rejoice that another intercessor has been added to the number of those whose prayers and superabundant merits avail with God, on behalf of those for whom they are offered. But has God, indeed, clothed men with such sovereign power? If so, we must submit; but have we not a right to expect that the title to such authority shall be plain and unequivocal?

f. *The right to read and interpret the word of God is withheld from the laity and is the prerogative of the priests as its authorized expositors.*

The church acknowledges a divine revelation in the written form of the Bible and in the unwritten traditions of the church. May I be permitted to read this revelation which clothes the church with such "tremendous power?" The church replies, "I am the custodian and the interpreter of this revelation. In compassion to the weakness of understandings, darkened by ignorance and sin, the right to read and interpret the word of God has not been given to men; but only to official organs of the church." I knew that the church resents as untrue the charge that she withholds the Scriptures from the laity. But what does she mean by this? Simply that she allows the right to read, but positively forbids any interpretation other than that she has given. She gives that *right* to read, but withholds the right

to *decide* on the meaning of what has been read. This is to seal the book of God. Few men will dare to read with a sword of more dreadful doom than that of Damocles suspended over their soul. This restriction closes the record as to any examination of the claims of the church, save only as we receive the interpretations of the very men who claim to be endowed with supernatural power. They are the only judges of their own authority.

Books have been written and freely circulated in support of the claims of the Roman Catholic church. The faithful and the unbelieving, Catholics as well as Protestants, are alike urged to read these books. Why, I asked, are we encouraged to read them, while yet a practical interdict is placed upon the book of God? It is alleged that in this there are some things hard to be understood, which the unlearned wrest to their destruction; but are *their* books plain and easily understood? Is the book of God darkness and their's light? It is claimed that tradition precedes the written word, and being of prior authority, is its interpreter. If so, why has God given the written word? Why disturb the unbroken current of traditional revelation by a book which is of no special value either in the production of faith or the guidance of our lives?

Without revelation we are ignorant of the truths most important for us to know. God has

graciously met this necessity by a revelation of the truth we so much need. Have I the right to know what is taught therein? Is it the peoples' right or the priest's prerogative to study its teaching?

A well remembered incident may fairly illustrate the two answers to this question. I had not heard from my early home for three years. Many sad thoughts and forebodings filled the mind. Do my father and mother still live? One day as I called at the postoffice, a letter was handed me, and I saw at a glance that it was from home. The familiar name of the office from which it was mailed, and the well remembered subscription told of news from those most dearly loved. In the ecstasy of the moment, I pressed it to my lips, and with tears of joy broke the seal. I shall never forget how eagerly every word was read. Suppose some clerk in the office had told me, "There is a letter for you from across the sea, but you may not be able to understand it, or there may be portions not intended for you to read. I claim the right to hold it and interpret it for you. It shall remain under my control." Ought I not to have indignantly resented such official impertinence and intermeddling? Have I not the right to hear the voice of God and with my own eyes to trace the grace of his heart in every word to his wandering, and sinful yet still loved child?

But suppose that men of perverse wills re-

fuse to admit these ghostly claims and array themselves against the church, with what power is she to enforce her demands?

The church exercises her disciplinary powers in the suppression and punishment of heretics.

I do not mean to say that the members of the Catholic hierarchy are cruel. Many of them have been fair and noble minded men. I do not say that the masses of Roman Catholic communicants, especially in the United States believe that their church system has any germs that could possibly grow into religious persecution. I have nothing but condemnation for persecutions waged at any time or in any country by Protestants against Catholics. I will not plead either in justification or mitigation that their mother trained them in the cruel art. There is truth in the charges which Protestants and Catholics make against each other in this respect. The Catholic offsets the cruelties of Queen Mary by the intolerance of Elizabeth, the fires of Smithfield by the atrocities at Tyburn, the burning of Huss by that of Servetus. True Christianity condemns both parties. The moment the magistrate prescribes or enforces religion, that moment the spirit of the religion of Christ is disregarded. Equally violated is the principle of soul-liberty, when the civil power executes spiritual decrees and ecclesiastical censures.

The advocates of the church of Rome indignantly deny that, as a church, she has ever per-

secuted. The defense is that she only arraigns the heretic and pronounces him guilty, trying to win him to a better mind. If he is incorrigible, the church withdraws in sorrow and lets the civil law do its work in carrying out the sentences. But, by all her divinely invested power, she enjoins kings to do her bidding under penalties which threaten the sceptre and peace of their kingdom as well as the safety of their own souls. The spirit of the church guided cabinets, dictated to sovereigns, and framed the statutes against heresy which are found in the records of every Catholic country in the world. The power she claims secures unlimited submission from all who recognize her authority and demands universal obedience from the world. Her voice is the voice of God. Dissent from her views is the deadliest sin. Heresy is treason against the divine government. Therefore, in mercy, not in wrath, the church is to secure the overthrow and destruction of any person or power which opposes her influence or lessens her opportunity in dispensing God's grace to the world.

Thus, step by step, did I advance in the examination of the claims of the power of the priesthood. At each succeeding step the conviction was increased that sovereignty over the conscience was regarded as theirs by divine gift. It avails not to say as Catholics do say, that this power is not inherent in priests, as men, but that God has in-

vested them with supreme and divine functions. It was this very assertion of official power which awakened my fears and confirmed my doubts.

That my construction of the power of the priesthood was not the immature conclusion of youthful judgment, is abundantly sustained by the Catholic writers of the highest authority. The present Archbishop of Baltimore says: "The apostles were clothed with the power of Jesus Christ. The priest, as the successor of the apostles, is clothed with their power. This fact reveals to us the eminent dignity of the priestly character. To the carnal eye the priest looks like other men, but to the eye of faith he is exalted above the angels, because he exercises power not given to the angels. As far as heaven is above the earth, as eternity is above time, and the soul is above the body, so are the prerogatives vested in God's ministers higher than those of an earthly potentate. An earthly prince can cast into prison or release therefrom. But his power is over the body. But the minister of God can release the soul from the prison of sin and restore it to the liberty of a child of God."

This is not a figurative description, but the literal statement of the claim of priestly power. This is the corner stone of the Roman Catholic church. This is the secret of her power over the consciences and lives of men. If these doctrines are true, the parish priest is the beginner and fin-

isher of salvation. Man without the priest is without God in this world and in that which is to come. There is no access to the sinful or sorrowing heart but through him. In every period of the soul's life there is the bondage of an ever lengthening chain. It binds in heaven even as on earth; a chain, always held by priestly hands. Such an assumption of power seemed to me to be incompatible with my intuitive, direct accountability to God, destructive of liberty of thought, and inconsistent with human freedom. Salvation was not only independent of my will but equally independent of the will of God, save only as it is expressed by the will of the priest. The whole system exalts the priest, but dishonors God; magnifies the sacraments but lowers Christ; multiplies its outward anointments, but rejects the work of the Holy Spirit; commends the rosary, but closes the Bible. It promises salvation upon every new act of priestly power, only to hold the soul in an everlasting suspense, which demands fresh grace from the priests. It thus makes provision for the perpetuity of their office.

I have not attempted to reproduce the discussion of these and allied doctrines, as they were severally examined by me. I have imperfectly sketched what is the life and spirit of them all—*the absolute and ceaseless power of the priest over the soul, not only in this world, but in that which is to come.* I began the examination in doubt, but

the doubt fled. I did rebel in every faculty of my being against such sacerdotal power. Whatever else might take its place, the old faith was gone. Need I say that the struggle was a painful one? Bitter as was my departure from my native land, it did not fill my heart with anguish as did the death throes of my early faith. It was my mother's faith. The form of her, from whose lips I learned it, seemed to be at my side and cast on me reproachful looks of wounded love. I shall carry these sad memories to the grave. But I was *free*. Living or dying I shall never cease to thank God that the thrall of this priestly power was broken—broken forever.

Having rejected the distinctive doctrines of the church in which I had been trained, what was left? My faith in God and the Bible as His revelation was unshaken. I am grateful to Him that I was not driven into the abysmal depths of infidelity, as is often the case with those who are swept away from the moorings of an ancestral faith. It was not enough to abandon the Catholic church; such a revolt was not regeneration. I was conscious of the sinfulness of my nature and felt the need of pardon, purity and peace. My faith in the church was gone. Sacramentalism was dead; I dared not trust the merits of saints in their fancied intercession. The question of my salvation was far more important than any other. The antiquity of the church, the primacy of the

Roman See, and apostolic succession, once so full of interest to me, gave way before an honest conviction for sin and an earnest desire to escape its penalty and power. After much doubt and perplexity, I was led by the Holy Spirit to commit myself to the Lord Jesus Christ. Well do I remember such gracious, helpful words as these:

“God so loved the world that he gave His only begotten Son, that *whosoever believeth* on him should not perish, but have everlasting life;” “Come unto me all ye that labor and are heavy laden and I will give thee rest.” As a guilty, undeserving sinner, I sought and, I trust obtained reconciliation with God through him who is “the way, the truth and the life.” These truths were specially impressive at the time of my conversion: *the all-sufficiency and willingness of Christ* to save all who come to God by him. His *all sufficiency* was now seen as never before. His work, as his person, was perfect. His sacrifice needed not to be continually made, as if to bring sin to remembrance rather than to put it away. His priesthood superseded every other and rendered the introduction of any other not only useless, but antagonistic. His work needs not men, nor saints, nor angels to add to its efficacy or fullness; these but obscure its glory and hide its grace from a needy and sinful world. *His willingness* was as conspicuous as his all-sufficiency. For myself I can safely say that the intervention of priests and the invoca-

tion of saints made the impression that God reluctantly bestowed salvation. The favorite illustration of Catholic writers, that the more friends a man has at court the better, certainly strengthens this impression. Catholic art embodies this dishonoring idea in the representation of Christ with the avenging thunderbolts poised in his hand for the world's doom, stayed by the interposition of Mary, the Queen of Heaven.

Oh! strange blindness to the love and grace of him who laid down his life for the guilty and who now watches and waits for the return of sinners! Surely darkness still rests on Gethsemane and Calvary, or their glories could not be so concealed. Various feelings have entered into the experiences of sinners as they have found Christ. There have been the raptures of pardon as a clear faith received him; again there is the quiet peace that steals into the soul, as the shining light, while many a saved sinner begins to bear the cross in doubts and fears. The dominant feeling with me was the sense of a large freedom. It was the joy of a Red Sea deliverance. My soul had escaped as a bird from the snare of a fowler; the snare was broken and I was released. I shall never forget the joy which came with the truth that I could go to Christ by myself and for myself. Nobody between me and Christ. This was the Gospel. This brought peace and freedom. Many a soul-trouble has been endured since that time,

but my heart treasures as its sweetest memory in life, the liberty wherewith Christ made me free.

The leading truths which I found in the teachings of our Lord and His apostles in the New Testament, and which controlled my church membership.

Recognizing the supreme authority of God's word, I readily and earnestly determined to be guided by its teachings. Sincerely desiring to know what it required, and humbly resolved to obey its precepts, I sought the help of God in understanding His will. The following truths seem to be clearly taught in His word:

Salvation is by the grace of God through faith in the Lord Jesus Christ. This was seen to be a cardinal doctrine of the New Testament, never more clearly and emphatically taught than by our Lord himself.

It forms the substance of the apostolic ministry. Its perversion or corruption has done more to conceal the truth of the Gospel than any other cause. In the Roman Catholic church, salvation is promised to the unconscious infant in baptism. In many of the Reformed churches the scriptural teaching of personal repentance and faith has been obscured by theories which promise spiritual blessings, not through faith in Christ, but through natural fleshly descent. This theory has filled the churches of Europe with the unconverted. It was this practice in the Protestant, as

well as in the Catholic church, which made the religious life of America seem so strange to me. That religion is personal, that repentance and faith are essential to salvation, should be as prominent and fundamental in the organization of churches as they are distinctly taught by Christ and his apostles. An avowed faith in Jesus Christ was indispensable to church fellowship. It was the organic principle of church life as faith itself was the condition and medium of spiritual life.

The New Testament churches were spiritual congregations, composed of confessed believers in the Lord Jesus Christ.

I had been accustomed to see everybody, whether Catholic or Protestant in some church. Birth, not regeneration, was the condition of church membership. Of course there was no church distinct from the world. I remember the vividness and force of the thought when I found the New Testament idea of a church to be a congregation of believers in Christ, "which were born not of the blood nor of the will of the flesh, nor of the will of men, but of God." An examination of the churches of Jerusalem, Corinth, Ephesus, Rome, and of the whole New Testament period, assured me that there was not a trace of any other law of membership. The disregard of this prime feature in the apostolic churches laid the foundation of the Papal power, as its continual disregard is its chief support. A burnt child dreads the fire.

I am unwilling that any soul should be placed in a similar bondage to that from which I have been delivered.

The ordinances appointed are obligatory on believers only.

I had been told that I was baptized in infancy in the Roman Catholic church. By the grace of God I was led to believe in the Lord Jesus Christ to the salvation of my soul. Was it my duty now as a believer to be baptized in obedience to the command of Christ? The law of baptism seemed to require faith as a condition for its right observance. The practice, uniform and unbroken, of the apostles and their fellow laborers, confirmed this interpretation. Repentance and faith were exercises of the soul. A man could not repent or believe for another. Was not baptism a commandment of Christ, demanding also personal obedience? Unquestionably do the Scriptures teach its obligation upon every disciple. The substitution of another order than Christ's, putting baptism before and without faith, is utterly unwarranted by anything, either of precept or example, in the teachings of Christ and his apostles. Rejecting most earnestly Rome's reason for the practice to secure salvation of infants there was nothing left to do with it but to let it die. So far as I was concerned, it was plainly my duty to be baptized with the baptism of Christ. Taking the records of the New Testament, it was not only

clearly proper, but safe, to follow the example of him who was baptized of John in Jordan.

The ordinance of the Lord's supper follows baptism in order, and strengthens our faith in Him who gave himself for our sins and was raised for our justification.

The policy of the New Testament churches was clearly that of fraternal equality.

The whole machinery of an elaborate ecclesiasticism is as foreign to the New Testament churches as can well be conceived. The whole array of a clerical hierarchy is in strange contrast with the simple gathering of believers for the worship of Christ and the exercise of discipline. These churches were local, independent, and self-governing bodies, wisely adapted by their Head for the exigencies of his people in their checkered and long-suffering career. The domination of clergy and the arrogance of ecclesiastical tribunals and courts are not found in the New Testament.

These views, learned from the word of God, guided me in my union with the church of Christ. It is hardly necessary to say that I found these doctrines in Baptist churches with a distinctness and completeness which can be found nowhere else.

Humbled and grateful, I can say: "By the grace of God, I am what I am." As I have reviewed and recorded the facts leading to my conversion from Catholicism to Christ, many memo-

ries have been stirred afresh. I am deeply sensible of the gracious providence which has thus far led me, and if, through the riches of His grace, I shall reach His heavenly home, no redeemed soul can have a larger debt of gratitude than I shall have.

CONCLUDING REFLECTIONS

My whole experience has impressed me with the power of kindness to members of the Roman Catholic church. They readily imagine that Protestants hate them, when they only oppose their system. Let us be the more careful when we represent their views that our statements shall be so fair and just that no intelligent Catholic can have any true ground of offense. Harsh epithets and testy words do not dispose the mind to a calm listening. Roman Catholics are what they are, in belief and practice, by circumstances not altogether under their control. For myself, I must cherish through life an unutterable sympathy and compassion for the masses of them.

As this tract may reach the hands of a Roman Catholic, may I have a kind word with you. Soon you and I must meet God in judgment. What we need now is to have a good hope of meeting him there in peace. I pray, ask yourself seriously what is the foundation of your hope; is it the church or Christ? Have you examined the grounds of your faith? Have you looked on both

sides? Is it too much to ask that you review the whole question? Your soul's life and peace may depend upon it.

I think I am as free from prejudice on this subject as one well can be. I stood once where you now stand. I thought and felt as you now do. I have not written a word which, if it gave unnecessary offense, I would not blot out with a tear. My prayer is that you may be led to the Lord Jesus Christ, the only name under heaven given among men whereby we may be saved. "Believe on the Lord Jesus Christ and thou shalt be saved."

I commend all to God and to the word of his grace, which is able to build you up and give you an inheritance among them that are sanctified.

IV.

WHY BAPTIST AND NOT EPISCO-
PALIAN.

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That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.—John 3:6.

For the kingdom of God is not meat and drink; but righteousness and peace, and joy in the Holy Spirit.—Rom. 14:17.

Jesus answered and said unto him, Verily, Verily, I say unto thee, Except a man be born again, he can not see the kingdom of God.

Marvel not that I said unto thee, Ye must be born again.—John 3:3, 7.

IV.

WHY BAPTIST AND NOT EPISCOPALIAN.



THE Greek word *episcopos*, from which the word *episcopal* comes direct, means strictly an overseer. In the Greek version of the Old Testament it designates the captains in an army (Num. 31:14), the officers over the house of God (2 Kings, 11:18), the director of the temple repairs (2 Chron. 34:12), and various other public officials. Applied to Christian ministers in the New Testament the word is used by Paul only, and it is translated overseer (Acts 20:28), or bishop (Phil. 1:1).

An episcopal church, then, is a bishopal church, a church governed by a bishop or by bishops. The Anglican, the Arminian, the Catholic, the Coptic, the Greek and several Methodist churches are representatives of this class, all being episcopal. The Protestant Episcopal church, however, is commonly known simply as the Episcopal church, and to it especially reference is made in the question, Why be a Baptist rather than an Episcopalian?

This question need not provoke any bitterness or arouse any sectarian feeling. It can not be settled by sentiment, or social aspirations, or worldly interests. It involves some of the deep things of our most holy faith. It ought to be considered calmly, devoutly, impartially. It ought to be decided in harmony with the truth.

Some points which mark the separation between Baptists and all Pedobaptists are not here considered, but only such matters as accentuate the difference between Baptists and their Episcopal brethren.

“THE HISTORIC EPISCOPATE.”

The doctrine of the historic episcopate, as it is called, is highly esteemed among Protestant Episcopalians, and is proclaimed by the House of Bishops as a necessary constituent of an acceptable basis of organic union among Christians. It takes its name from the rank, functions and succession of bishops; and it involves a theory which may be set forth in the following propositions:

1. Bishops, as the official successors of the apostles from whom they have descended in unbroken line, the name being changed while the office remains the same, have the sole right of consecration, ordination, confirmation, and jurisdiction, being overseers both of preachers and people, so that, from this view, no place of worship has been truly set apart to the service of God unless it

has been consecrated by a bishop, and no minister however devout and learned has any authority to perform the duties of his office unless he has been ordained or consecrated by a bishop, and no person however pious and useful is really a church member unless he has been confirmed by a bishop.

2. Priests, elders, or pastors constitute an inferior order or grade of ministers who receive from their superiors the authority to preach and to administer the sacraments of baptism and holy communion, but have no power to transmit that authority to others.

3. Deacons are a still lower order or grade of ministers who have from their bishops authority to preach and to baptize, but not to administer holy communion.

This doctrine assumes the dogma of Holy Orders, which the Catholic Episcopal church exalts into a sacrament, and defends with her anathema. In the history of Protestant Episcopacy it has instigated war, awakened persecution, and kindled the fires of martyrdom. Nevertheless, if it is a doctrine of the New Testament, it ought to be accepted by all, regardless of consequences. Let it be tested by the word of God.

The first division of the subject, as given above, involves three positions which are in debate.

(1) That only apostles or ministers of apostolic rank have the right of consecration, ordina-

tion, confirmation and jurisdiction. This position is not only an assumption, but it is an assumption which collides with the inspired records. There is no account that any apostle of the New Testament ever consecrated any altar, bell, book, candle, chalice, house, lectrum, table, or anything else in the paraphernalia of ritualism; and so any statement about an apostolic right of consecration is entirely destitute of Scriptural warrant. As ministers of the gospel the apostles participated in ordination with the imposition of hands (Acts 6:6; 2 Tim. 1:6); but others also had the same right. It seems probable that Ananias was especially authorized to ordain Paul (Acts 9:17). Later Barnabas and Paul were ordained to a special work by the laying on of the hands of certain prophets and teachers at Antioch (Acts 13:1-3). Timothy was ordained by a presbytery (1 Tim. 4:14), a council of elders of whom Paul was one (2 Tim. 1:6). The New Testament knows nothing of confirmation as a religious rite, as will appear later; and any assertion of apostolic privilege in the matter is entirely gratuitous. And elders as well as apostles, had a certain right of jurisdiction, and were commended to consideration for ruling well (1 Tim. 5:17). So this whole theory of the exclusive right of apostles vanishes in the light of the truth.

(2) That bishops are the successors of the apostles in rank and authority. This is implied

in the idea of apostolic succession, and will not be denied by loyal Episcopalians. But where is the proof of this marvelous proposition? Unwilling to lack all semblance of Scriptural authority, the advocates of this view remind us that Jesus chose twelve whom he named apostles (Luke 6:13), a fact which no one disputes, but which does not touch the question of identity in rank between the apostles and diocesan bishops. They cite Matt. 28:19, 20, and John 20:20, 21, though neither passage shows the slightest connection between apostles and bishops of any kind; indeed, both passages are addressed to the disciples, rather than to the apostles as a class. In a labored effort to defend the position the Rev. M. F. Sadler, M. A., mentions a dozen instances in which Paul speaks of himself as an apostle, and a score or more in which Paul claims authority; but a tyro in logic, much more a Master of Arts, ought to know that proof of Paul's apostleship and authority, which are cordially received, does not affect the question at issue. The failure to bring Scripture proof that bishops are apostles in rank is not surprising. There is no such proof. In the New Testament not one of the apostles is even once called bishop, and no bishop is called an apostle.

The position not only lacks Scriptural warrant, but it also fails before the logic of facts in the following particulars: The names apostles

and bishops being used briefly for the offices which they represent. Apostles are men who can bear personal testimony to the resurrection of our Lord (John 15:27; Acts 1:21, 22); bishops are not men who can bear personal testimony to the resurrection. Apostles have seen the risen Lord (Acts 1:2, 3; 1 Cor. 9:1); bishops have not. Apostles are inspired teachers (John 16:13; Acts 1:8; 2 Tim. 3:16); bishops are not. Apostles heal the sick (Acts 5:16; 28:8); bishops do not. Apostles expel unclean spirits (Acts 19:11, 12); bishops do not. Apostles impart miraculous gifts (Acts 19:6); bishops do not. Apostles raise the dead (Acts 9:41); bishops in the presence of death are as helpless as others. Paul gives the tokens of apostleship, "signs and wonders and mighty deeds" (2 Cor. 12:12); but the most loyal Episcopalian is obliged to admit that his bishop shows none of these apostolic signs. How then can he be in apostolic succession? The bishop himself is obliged to acknowledge that no intellectual or spiritual power of any kind was imparted through the process of ordination or consecration. As quoted by Dr. Hall, Archbishop Whately, who ought to be respected by our Episcopal brethren, says: "We read of bishops consecrated when mere children; of men officiating who barely knew their letters; of prelates expelled, and others put in their places by violence; of illiterate drunkards and profligate laymen admitted to holy orders." Yet, good peo-

ple, who take things for granted instead of thinking for themselves, rather glory in the fancy that diocesan bishops are apostles by another name.

The theory contradicts itself. If bishops have apostolic succession and rank, certainly their utterances about that rank ought to harmonize; but instead they are quite antagonistic. Some of the most eminent bishops of the Episcopal church reject the doctrine of the historic episcopate. Cramer, the great archbishop under Henry VIII, said: "The bishops and priests were at one time, and were not two things, but both in one office in the beginning of Christ's religion." With similar import spoke Bishops Barrows, Brooks, Chillingworth, Davenant, Hoadley, Lightfoot, Stillingfleet, Tillotson, Whitby, and many others whose utterances could be given, if it were necessary.

(3) That the line of succession from the apostles down to the present is unbroken. From what has already been shown, this is an empty claim. But whatever the succession, it goes through Romanism, as every candid scholar admits. Persons only moderately acquainted with the history of England know that in the beginning of his reign Henry VIII was an ardent adherent of popery, and wrote what was regarded as an able treatise in its defense; that later for various reasons, among them a desire for a divorce, he broke his allegiance to the Pope, and had himself

declared head of the church. The plea that there had been a previous church in England, and that there was always a latent or manifest opposition to the Romish domination, is sophistical. Dating backward three hundred years and more from Henry's time, England was under the sway of the Pope, and her bishops were either Roman Catholics or hypocrites. The evidence, however, shows that they and the clergy generally were very ardent Catholics, and were brought to terms after the manner of the times. They were indicted, and were threatened with the confiscation of their property and the forfeiture of legal protection; the alternative was submission, or ruin. Some, like Woolsey, refused, and suffered accordingly; others yielded, "and took out new commissions from the crown, in which all their episcopal authority was expressly affirmed to be derived from the civil magistrate, and to be entirely dependent on his good pleasure." Referring to these troublesome times out of which the Church of England arose, the late Bishop Kip (*Double Witness*, p. 167) says: "More than one hundred and twenty years passed—from the year 1537, in the reign of Henry VIII, to the year 1662, in the reign of Charles II—while this church was going through its successive steps, and gradually maturing to the form in which we now have it." The learned Bishop further states that "the first step was in the reign of Henry VIII." So here the

chain of succession is broken. The next preceding link is distinctly Romish; and the Romish chain is made only by violent assumptions, and by admitting to the list of bishops men destitute of Christian virtue and even common morality. And shall our Episcopal brethren glory in a succession which includes "atheistical, heathenish and bloody monsters wearing mitres, whose constant work was to torture and destroy the disciples of the Lord?"

The second division of the subject, relating to priests, elders and pastors, has been practically disposed of in the preceding discussion. There being no succession of a first rank in the ministry, there can be no second rank. It may be observed, however, that in the New Testament no apostle, elder, pastor, bishop, deacon or disciple is ever called a priest, and the term, like the system to which it belongs, is unscriptural and misleading.

The third division assumes that the deacons of the New Testament are ministers of the gospel. The office seems to have originated as described in Acts 6:1-6. In this passage the distinction is clearly drawn between the ministry of the word and the ministry of secularities. The apostles said, It is not reason that we should leave the word of God, and serve, or act the deacon for, tables (v. 6); wherefore, look ye seven men whom we may appoint over this business. What business? Evidently the business of distributing

the common funds of the church, and seeing that no one was neglected. These early deacons had orders to serve tables. The fact that Philip soon afterwards became a preacher does not affect the argument; all the other disciples became preachers at the same time (Acts 8:1-5). In his *New Testament Lexicon*, Robinson specifies that a deacon in the primitive church was one who had charge of the alms and money of the church, and was a sort of overseer or bishop of the poor. This is the view of scholars generally. The late Edwin Hatch, Professor of Church History in the University of Oxford, takes the ground that it was the deacon, and not the preacher, who developed into the modern bishop. He says (*Bamp. Lec.* p. 41) that names indicative of other functions fell into disuse, and "the title which clung to him was that which was relative to his administration of the funds, *episcopos* or bishop."

Baptist views on the issues of the historic episcopate are quite simple, and may be set forth as follows:

1. The apostles had divine authority, not because they were ministers of the gospel, but because they were endowed with power, and spoke as the Spirit gave them utterance (Matt. 10:1, 8; Acts 2:4). The Greek word *apostolos* (verb *apostollien*), from which the word *apostle* comes direct, means one sent, "he that is sent" (John 13:16), "messengers" (2 Cor. 8:23), "messenger"

(Phil. 2:25). The twelve whom Jesus called apostles, he immediately sent forth to preach (Matt. 10:5). Apostle is Greek for missionary, which is derived from the Latin. But these early missionaries were endued with power from on high (Luke 24:49; Acts 1:8; 2:4). Out of these special gifts came their divine authority (2 Tim. 3:16).

2. In all that was divinely authoritative in their teachings, the apostles had no successors. Peter makes this quite clear in the discussion of a successor to Judas (Acts 1:21, 22). Here it is distinctly stated that the successor even of Judas Iscariot was obliged to be one of the men "which have companied with us all the time that the Lord Jesus went in and out among us." This utterance closes the discussion with all who accept Peter as inspired and infallible authority. And Paul himself was obliged to appeal to this principle in defense of his apostleship. Am I not an apostle? Have I not seen the Lord Jesus Christ? (1 Cor. 9:1.)

3. Bishop, elder and pastor are different terms applied to the same persons in the New Testament. This is the view not only of Baptists, but of the predominant scholarship of the world, Disciple, Lutheran, Methodist, Presbyterian, and non-religious. It is the view held by learned Episcopalians. In his work on Episcopacy (p 12), the late Bishop Onderdonk, of New York, says:

“The name bishop, which now designates the highest grade of the ministry, is not appropriated to that office in the Scriptures. That name is there given to the middle order, or presbyters.” The good Bishop further states that “when we find in the New Testament the name bishop we must regard it as meaning the bishop of a parish, or presbyter,” presbyter being another term for elder. Pages of similar testimony might be given, if necessary.

The testimony of the Scriptures, however, is quite clear, and needs not the support of learning. Paul distinctly identifies elders and bishops, and exhorts them to do the work of a shepherd or pastor (Acts 20:17, 28). He calls the elders of Ephesus, and bids them take heed unto the flock over which the Holy Ghost has made them overseers or bishops, to feed—the Greek is “act the shepherd to”—the church of God. Here, then, are elders, who are bishops, doing the work of pastors, the three terms being applied to the same persons at the same time. A similar identification is made in the letter to Titus (1:5-7). Speaking of the ordination of elders in the churches, the apostle passing on to mention their qualifications calls them bishops: “For a bishop must be blameless.” Elsewhere (Phil. 1:1) he addresses bishops and deacons, as an exhaustive division of Scriptural church officers, bishops representing the preachers, and deacons the non-preaching

class, nothing at all being said of a third class. Again in the instructions to Timothy (1, 3:1-13) relative to church officers, mention is made of only two classes, bishops and deacons. If there were another class, it would seem strange for the apostle to ignore them, and give no instructions as to their character and qualifications. The only reasonable conclusion is that there was no such class, but that bishops, pastors and elders were the same persons by different titles.

Peter does not use the Greek noun *episcopos* in speaking of the ministry, but he uses the cognate verb in a way that helps in the solution of this question (1 Pet. 5:1-3). Apostle as he is, he calls himself an elder; he claims no pre-eminence, but exhorts his fellow elders to feed, or act the shepherd to, the flock, taking the oversight, or acting the bishop thereof, not as bosses over God's heritage, but as examples to the flock. The beloved John also calls himself the elder, as he writes unto Gaius and the elect lady. And in the light of these passages the correctness of the Baptist position becomes quite clear. Professor Hatch (Bamp. Lect., p. 39) says: "The admissions of both mediæval and modern writers of almost all schools of theological opinion have practically removed this from the list of disputed questions."

4. Deacons are men of recognized character, who are ordained to superintend the temporal affairs of the church, especially to manage the dis-

tribution of alms (Acts 6:3), and to exercise a certain disciplinary power, ruling their children, and their own houses well (1 Tim. 3:12). Speaking of New Testament church organization, Dr. Broadus says: "We find just two ceremonies, baptism and the supper; and just two officers, the bishop or elder, and the deacon; and then a third ceremony used in the public recognition of these officers, namely, ordination with the imposition of hands." That preaching was not essentially connected with the office is made perfectly clear by the fact that Paul calls Phebe the deacon of the church at Cenchrea (Rom. 16:1), here translated servant, and Paul was clearly opposed to female preachers (1 Tim. 2:12, 13). Phebe had deacon's orders, but they were not orders to preach.

In the light of these facts the candid and fearless enquirer need not hesitate in deciding between Baptists and Episcopalians on the issues of the so-called historic episcopate.

II. THE FUNCTIONS OF THE MINISTRY.

Having wrong notions of the ministerial office, our Episcopal brethren naturally fall into error in regard to ministerial functions. In his work on Church Doctrine Mr. Sadler, previously quoted, devotes fifty pages to a discussion of what he calls *The Christian Priesthood*. In this discussion (p. 208) he claims that in addition to preaching, teaching and administering the ordi-

nances, "the Catholic church ever held that her ministers have power from God to dispense officially certain other benefits to the faithful, in some cases by word of mouth, as in absolution or benediction, in other cases by laying on of hands, as in confirmation and ordination. As an integral part of the Catholic church, the Church of England claims these powers for her ministers." In the same strain the Ordinal directs the bishop who officiates at an ordination to say to the candidate: "Receive the Holy Ghost for the office and work of a priest in the church of God, now committed unto thee by the imposition of our hands. Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained."

In this official statement of Episcopal belief the objectionable points may be specialized in the following propositions:

1. The Christian ministry is a priesthood, the essence of which, says Bishop Whittingham, is "ministerial intervention for the forgiveness of sins."

2. As a priesthood the ministry has power to dispense blessings by pronouncing absolution, and by administering the rite of confirmation, and of ordination.

In support of the first proposition, that the ministry is a priesthood, three considerations are offered, each and all of which are utterly incon-

clusive.

(1) The Catholic church has ever held that her ministers possess priestly powers. But this proves nothing to the point, as the Catholic church has ever held views which are contrary to the Scriptures, devout Episcopalians themselves being the judges.

(2) The priesthood is recognized in the Old Testament as an established order of ministry, and so the ministry of the New Testament also is a priesthood. But this conclusion is an inference which collides with well known facts. It is proper to call certain Old Testament ministers priests, because the Bible again and again so designates them. The word was perfectly familiar to inspired writers; but not once in all the Scriptures is a human minister of the gospel called a priest. The only rational explanation of this fact is that gospel ministers are not priests, and in justice to truth ought not to be called what they are not. "It matters not a straw whether the name of priests were given them," says the Episcopalian (Ch. Doc., p. 223); but to one who really desires to do right, does it not matter a good deal what the Bible says?

(3) Preachers perform priestly acts, and therefore are priests, whatever they are called. But here again the argument is falacious. Preachers write like editors, and visit like physicians, and speak in public like lawyers, and

lead public worship like priests, but certainly those facts do not prove that preachers are editors, or physicians, or lawyers, or priests. The distinctive function of priesthood is to offer sacrifice for sin and make atonement. Of this the proof is concise and abundant in both Testaments (Lev. 1:4; 4:20, 26, 31, 35; 9:7; 14:20; 16:24; Num. 15:25; Heb. 5:1; 8:3; 10:11). When Peter refers tropically to Christians in general as priests, he takes pains to explain that they are to offer spiritual sacrifices (1 Pet. 2:5, 9). To some probably "it matters not a straw" what the Scriptures say; nevertheless these passages are quite clear. Every priest is ordained to offer gifts and sacrifices for sin; but no minister of the gospel is so ordained, and hence no minister is a priest. Once in the end of the world hath Christ appeared to put away sin by the sacrifice of himself (Heb. 9:26); by his own blood he entered once for all into the holy place, having obtained eternal redemption for his people (Heb. 9:12), and there is no more offering for sin (Heb. 10:18), and no need of any (Rom. 6:10; 1 John 1:7). The inspired writers made no mistake when they failed to call preachers priests; they simply spoke in harmony with the truth. The christian ministry is not a priesthood.

The second proposition relative to the preacher's power to bless by absolution and confirmation and ordination practically passes with the passing

of the priestly idea of the ministry; and yet a few words may be helpful to the honest enquirer.

Mr. Sadler says, "Absolution is not merely declaratory. It must in some sense convey what it declares" (ch. Doc., p. 250); and he devotes a chapter to the discussion, hardly the elucidation of the subject. In proof of his position he cites the bishops words to the candidate at ordination, "Whose sins thou dost forgive, they are forgiven, etc." This proves that absolution is a doctrine of the Episcopal church, but does not prove that it is a doctrine of the Bible. Jesus used similar words to his inspired apostles (John 20:23); but bishops are not successors of Jesus, and apostles have no official successors. The ancient Scribes regarded it as blasphemous for a mere man to assume the power of forgiving sin (Matt. 9:3). Who but God can forgive? Devout Episcopalians probably regard the formula of absolution as only a form which does not convey what it declares. If the Lord forgives, no other forgiver is needed; if the "priest" forgives, no other Lord is needed.

By the Catholic church confirmation is regarded as a sacrament, and it was so rated in the earlier service books of the Anglican Church, but in later revisions it was assigned the place of a simple rite. In support of the practice Episcopalians cite the laying on of hands mentioned in Acts 8:17 and 19:6, and Heb. 6:2, and also pass-

ages in which ministers are said to confirm persons (Acts 14:22; 15:32, 41). It is one of the marvels of Episcopal reasoning that the laying on of hands is ordination in Acts 6:6, confirmation in Acts 8:17, and consecration in 2 Tim. 1:6, while in Heb. 6:2 it does triple duty in support of consecration, ordination or confirmation, as occasion may require. But a moderate knowledge of the Scriptures apprehends facts which are fatal to the confirmation theory.

(1) The laying on of hands by Peter and John produced results visible to the eyes even of a wicked man, and Simon saw that through the laying on of the apostles' hands the Holy Ghost was given (Acts 8:18); but no manifestation of power attends an Episcopal confirmation, and the unfortunate bishop who performs the rite can give no certificate that the Holy Ghost is imparted.

(2) The imposition of Paul's hands enabled the twelve at Ephesus to speak with tongues and prophesy (Acts 19:6); and the claim that any modern bishop does essentially what Paul did is manifestly untrue.

(3) The Christian commission for the evangelization of the world (Mat. 28:19, 20; Mark 16:15, 16) gives no hint of confirmation as a religious rite; and there is no mention of hands laid upon thousands of the early Christians (Acts 2:41; 4:4; 5:14, *et al.*).

(4) The passages that speak of ministers

as confirming certain persons are not to the point. The Greek word used does not express a formal rite; it simply means to strengthen in the faith (Acts 16:5; 18:23). In the first case Paul and Barnabas strengthened the disciples, not by the laying on of hands, but by exhorting them to continue in the faith (Acts 14:22). In the next Judas Barasbas and Silas, who were not apostles but prophets, confirmed the brethren, not by a ceremony, but by exhorting them with many words (Acts 15:32). In the third case Paul strengthened, not the Catechumen class, but the churches. The Episcopal church acted wisely in dropping confirmation from the list of sacraments; her Methodist daughter acted more wisely in dropping it altogether, as having no warrant whatever in the New Testament.

The Baptist view of the ministry may be set forth in a few simple sentences abundantly supported by the Scriptures.

1. By direct impression or providential indications God puts suitable men (1 Tim. 3:2-7) into the ministry (1 Cor. 15:10; 2 Cor. 3:6; 5:18; Col. 1:25; 1 Tim. 1:12), and directs them to special fields (Acts 8:26; 16:6-10).

2. Persons who give evidence of a divine call are entitled to public recognition and ordination to the work with the laying on of the hands of a Presbytery (Acts 13:3; 1 Tim. 4:14).

3. Ministers as persons occupying a posi-

tion of dignity are called elders (1 Tim. 5:1, 17, 19; Tit. 1:5; 1 Pet. 5:1), as preachers carrying the gospel to the destitute regions they are evangelists or missionaries (Acts 21:8; 2 Tim. 4:5), as ministers over a local church they are shepherds, or pastors, to feed the flock (Acts 20:28), or bishops to take the oversight thereof (1 Pet. 5:2).

4. The minister is not the ruler but the servant of the church (1 Cor. 3:5; 2 Cor. 4:5); his authority rests not in his official position, but in the character that renders him fit for his position, and in the conformity of his life and teachings to the revealed will of Christ (Phil. 2:29; 1 Thess. 5:12, 13; 1 Tim. 5:17; Heb. 13:17; Gal. 1:9; Matt. 23:8-10).

III. THE EFFICACY OF ORDINANCES.

I. Baptism. The standard catechism of the Episcopal church speaks of baptism as that "wherein I was made a member of Christ, a child of God, and an inheritor of the kingdom of heaven." This language is clear, and appalling; baptism by this teaching is a means of changing the character of people; of taking them from a state of nature as children of wrath, and making them, as Bishop Brownwell says, "in deed and in truth, children of God, and heirs of the Kingdom."

No wonder that many intelligent persons who happen to be connected with the Episcopal church

through sentiment, or the force of circumstances, rather than conviction, shrink from this simple statement of Episcopal doctrine, and try to explain it away or break its force by conditions of which the catechism gives no hint. To the loyal Episcopalian the language means what it says. Bishop Seabury, quoted and endorsed by Bishop Kip (*Doub. Wit.*, p. 211), says: "The benefits of baptism are remission of sins, regeneration or adoption into the family of God, the presence of the Holy Spirit, the resurrection of the body and everlasting life." All this as the result of a ceremony in which the infant takes no conscious part, but is brought by others, and simply smiles or frowns, coos or cries, and so forth, according to natural rather than spiritual impulses!

The clear statement of this doctrine is a sufficient refutation; but there are certain considerations which will be helpful to those who honestly seek the truth.

(1) Children who have been sprinkled in infancy give no evidence whatever of being different from other children. That any change has been wrought by the christening process is purely a matter of credulity, as no proof can be adduced either from experience, observation or revelation.

(2) Persons duly baptized on profession of faith sometimes give evidence of being anything else than children of God. The only rational conclusion is that baptism is not a process for

making Christians.

(3) A child is the child of his father, and no power on earth can alter that fact, or change that relationship. Voltaire and many others as wicked in spirit and as filthy in conduct were christened in very early infancy. If they were thus made children of God, who unmade them? And how was it done?

The Baptist view is quite simple. (1) Whether born of atheistic or infidel, heathen or Mohammedan, Jewish or Christian parents, all infants, or other irresponsible persons, who die before attaining unto the intelligence necessary to accountability, are saved. This belief is based on the general idea of the justice and mercy of God, and on the specific declarations that Christ takes away the sin of the world (John 1:29), and that by the obedience of the One the many are made righteous (Rom. 5:19).

(2) Baptism, which makes no appeal to reason, but rests solely on the authority of Jesus was designed as a token of simple faith in Him and of complete surrender to His will, and is essentially a voluntary act. The New Testament records no case of baptism administered by force, or without the consent of the baptized. Faith brings salvation (John 3:15, 16, 18, 36; 5:24; 6:47; Acts 10:43; 13:38, 39; Rom. 5:1; Gal. 3:26; Eph. 2:8, 9, *et al.*), and this salvation is symbolized (1 Pet. 3:20, 21) in baptism as a

washing away of sin (Acts 22:16), as death to an old life and resurrection to a new (Rom. 6:3, 4; Col. 2:12), or as union with Christ (Gal. 3:27).

The candid reader will ponder these truths, and decide for himself whether Episcopalians or Baptists hold the true view as to the design of baptism.

2. The Lord's Supper. The Episcopal church holds what is called the doctrine of consubstantiation, the gist of which is that while the bread and wine of the supper remain unchanged, "the whole human nature of Jesus is really united with the bread and wine, so these exist together, and both are distributed to the communicant." Dean Goulburn says: The elements are not only the sign and symbol of the body and blood of Christ, but also the instruments of conveying an actual participation in his crucified human nature;" and he asserts that this is done in "eating and drinking the consecrated elements of bread and wine, which pass into and are absorbed in our living frames" *Far. Coun.*, p. 82). Our learned friend Mr. Sadler, says of the supper: "In it we have offered to us the greatest benefits of redemption; and these benefits become ours . . . through the communication of partaking of His lower nature, his flesh and blood" (*Ch. Doc.*, p. 158); and it is not strange that he felt constrained immediately to say, "A moment's consideration of all this must be unutterable and inexplicable," and he might have added absurd.

The extent of the absurdity is suggested in the following considerations based upon the utterances of these Episcopal brethren:

(1) The crucified human nature of Christ was in a material body manifest to the physical senses (Heb. 2:16; 6:5; John 20:20, 27); yet contrary to all observation these learned brethren assure us that this human and lower nature is present with the bread and wine and is distributed to the communicant.

(2) The eating of human flesh and blood is not usually regarded as a religious exercise; yet these brethren solemnly insist that cultivated and loyal Episcopalians are in the habit of actually partaking of the lower and crucified flesh and blood of Jesus as an act of deep devotion. In the expressive words of Mr. Sadler, this is "unutterable and inexplicable."

The Baptist view of this solemn ordinance involves nothing shocking, unutterable, or absurd, but conforms to the simple teachings of the Scriptures (Matt. 26:26-30; Mark 14:22-26; Luke 22:19, 20; 1 Cor. 10:16, 17; 1 Cor. 11:23-34.)

(1) The bread and the wine are symbols of the flesh and blood of Jesus. The Scriptures positively and clearly state that Jesus is a Door, a Vine, a Way, a Rock, a Lion, a Lamb; but a literal interpretation of these terms stultifies reason and fosters infidelity. Equally absurd is it to hold that, while sitting alive and sound in the

presence of his disciples, Jesus broke his own body and shed his own blood. Baptists think he broke bread and poured wine, as symbols of his flesh and blood.

(2) The Lord's Supper, as an institution extending backward to the guest chamber in Jerusalem (Mk. 14:14, 15) and destined to continue until the end, is a perpetual monument to the life and death of our Lord (1 Cor. 11:26).

(3) It is a means of grace in no peculiarly mysterious way, but only as obedience to any command, "Eat," "Drink," is a means of grace, and as it turns the thoughts toward death, and stimulates adoration, gratitude and renewed consecration by fixing the mind on that Death through which the soul escapes eternal death (Matt. 26:28; 1 Cor. 11:24, 25).

In conclusion the intelligent reader is reminded that in a little while (Job 16:22) the name by which persons are known here will be a small matter; the supreme issue will be their standing before the Lord. No tradition, or sentiment, or human creed will then avail; but the Word of God will be the test of faith and character (John 12:48). Search the Scriptures. Fight the good fight of faith. Lay hold on eternal life (1 Tim. 4:16; 6:12).

V.

WHY BAPTIST AND NOT METHODIST.

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For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren.

Moreover whom he did predestinate, them he also called; and whom he called; them he also justified; and whom he justified, them he also glorified—Rom. 8:29-30.

All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.—John 6:37.

V.

WHY BAPTIST AND NOT METHODIST.

HE differences and distinctions between the Baptists and the Methodists are sufficiently numerous and radical to make it necessary and possible for one to tell why he is the one and not the other. The object of this paper is to give some reasons why I am a Baptist and not a Methodist.

The differences between these respective organizations are both *Ecclesiastical and Doctrinal*.

I. ECCLESIASTICAL.

I. *The constituency of the organization.*

The Methodists hold that not only penitent believers are to compose the church but those who have a desire to be saved, a willingness to be saved, are likewise entitled to membership. That this is their position is so generally understood as to make it unnecessary to quote any special authority as proof. Unconverted persons are urged to join the church as a means of grace, a means of conversion.

I am a Baptist and not a Methodist because I believe the New Testament teaches that a scriptural church is composed exclusively of regenerate persons, or what in effect is the same, penitent believers. This is manifest from two considerations: (a) *The first duty required by Jesus and the apostles was repentance and faith.* The exercise of these is the beginning of that new relation and life which marks the distinction between the Christian and the non-christian, the saved and the lost, the spiritually dead and spiritually alive. These are attendant upon regeneration by the Spirit and are its first fruits. So Jesus told Nicodemus he must be born from above, born of the Spirit. But he likewise said that God gave his Son, that whosoever believed in him should have everlasting life. The penitent believer is therefore "born from above," "born of God," "born of the Spirit," and is saved. This new birth and its accompanying expressions of faith and repentance are indispensable to admission into the kingdom of God and to salvation. Jesus taught his disciples that they were in the kingdom and in a state of salvation. Whatever organization he left as a church, was composed of these renewed and penitent believers. The preaching of the apostles after his ascension required repentance and faith as one of the indispensable conditions to membership and fellowship with the one hundred and twenty whom Jesus left as his rep-

representatives and church in inchoate form.

(b) *Again, the Epistles show that the New Testament churches were composed of those who had been renewed in their minds, raised up with Christ, passed from death unto life.* The church at Rome was composed of the called of Jesus Christ—those who were dead to sin and alive to Christ and in Christ. The church at Corinth are the sanctified in Christ Jesus called to be saints. The churches of Galatia began in the Spirit, being called in the grace of Christ. The church of Ephesus “heard the word of the truth of the gospel and were sealed with the Holy Spirit of promise;” once aliens and now brought nigh by the blood of Christ; they are of the household of God. The same characteristics attached to the church at Philippi, at Colosse, and Thessalonica; likewise of those Peter addressed, and all the rest. The Baptists are loyal to God’s word in this respect. They admit none to membership in a church except those who claim to be penitently trusting Jesus Christ for salvation, and who give credible evidence of renewal by the Holy Spirit. But the Methodists admit any who express a desire to be saved. Repentance and faith are not made conditions to church membership. I am not and can not be a Methodist, since I can not willfully disregard the plain teaching of the New Testament in a matter so vital.

2. *The Ordinance of Baptism.* Baptism,

according to New Testament teaching, is the immersion of a penitent believer in the name of the Holy Trinity. (a) That baptism was by immersion is manifest. It is shown (1) by the meaning of the word *Baptizo*, expressive of the act commanded. (2) The accounts of its observance as recorded in the New Testament. (3) The symbolism of the ordinance. (4) The testimony of competent authorities of all denominations. The question as to the mode of New Testament baptism is now almost entirely relegated from the realm of debate. (b) That all who were members of the Apostolic churches were *baptized* believers is too clear to admit of denial. Baptism was the divinely prescribed method of confessing Christ. It was the first response of the renewed soul to the authority of the ascended Lord.

(1) Peter required baptism on the day of Pentecost. Acts 2:38, "And Peter said unto them, repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins." Verse 41, "They then that received his word were baptized: and there were added unto them in that day about three thousands souls." (2) Philip baptized the eunuch: Acts 8:36-38, "And the eunuch saith, Behold, here is water; what doth hinder me to be baptized? . . . and they both went down into the water, both Philip and the eunuch; and he baptized him." (3) Cornelius was baptized. Acts 10:48, "And he com-

manded them to be baptized in the name of Jesus Christ." Paul was baptized. Acts 9:18, "And he received his sight forthwith, and he arose, and was baptized." (4) The Philippian jailer was baptized. Acts 16:33, "And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, immediately." (5) The members of the churches in Rome and Colosse and Corinth were baptized believers. Rom. 6:3, "Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death? We were buried therefore with him through baptism into death." Col. 2:12, "Having been buried with him in baptism, wherein ye were also raised with him through faith in the working of God, who raised him from the dead." I Cor. 12:13, "For in one Spirit were we all baptized into one body."

Since baptism is immersion and nothing else in the New Testament I could not be a Methodist. They sprinkle and pour for baptism, thus substituting a meaningless form, for the sacred rite which our Lord commanded to be observed for all time. I could not be loyal to God's Word and lend myself to an organization which prides itself in a constant violation of Scriptural teaching.

(c) But since immersion only is New Testament baptism, and since only penitent believers are Scriptural subjects for baptism, infant baptism is unwarranted by the word of God and

fraught with evil.

That there is Scriptural precept or example for infant baptism no one has ever been able to show, and that there is *prima facie* evidence against it is as plain as the noonday's sun. (1) There is *no mention* of the baptism of *infants*. (2) There is not one single passage from which the practice can be securely inferred. (3) The requirements of repentance and faith as conditions to baptism forever preclude the baptism of infants. (4) The sanctity of *individualism* as taught in the New Testament, making the individual soul responsible to his Lord, makes infant baptism an impossible thing. The writer was christened a Methodist in infancy, by a Methodist preacher. When he grew almost to young manhood he made a profession of faith in Christ, wished to be baptized, not only as a personal duty, but as a joyous privilege, but he was informed by the Methodist pastor he had been baptized in infancy and that he would not repeat the act. The writer then and there felt his parents had usurped a personal right and privilege. That he was forced to accept what had been done by proxy for him, which he and he alone had the right to do, or was under obligation to do. The sacredness of his personal relation to his Saviour and Master had been tampered with. He was forced to break either with the Methodist church and disregard the christening which his parents had effected for

him, or he must stultify his own conscience, and throw to the winds his convictions as to duty in a matter of such vital importance. He broke with the Methodists. I am a Baptist and not a Methodist, therefore, because I believe the Methodist's views and practice of the sacred rite of baptism, both as to the subjects and mode, are utterly without Scriptural warrant, contravening the precepts, example and Spirit of New Testament teaching.

3. *The Church Polity.* (1) That the churches of New Testament times had some uniform polity must appear reasonable to all. Since the form of church government is so intimately related to the fundamental doctrines of the Gospel, as history has proved, it is hardly conceivable that Christ would have left his followers without some form of government by which to regulate their affairs in a corporate capacity.

That form of church polity which would best emphasize the absolute and exclusive rulership of Jesus Christ over each individual believer, as responsible to him, would be the only consistent one, since Jesus Christ would not authorize a form of church government which would forbid the individual believer's being individually loyal to his king.

(2) The New Testament teaching and church organization and life in apostolic times shows that the churches were autonomous. Each church controlled its own affairs. Every member

was on equality with every other. Each was animated by the Spirit and united to Christ and responsible to the Master. The Holy Spirit creates and operates the church by renewing each individual member, and the mind of the Spirit is made known through each individual composing the organization, and not through a ministerial or priestly episcopal class, who are set up to govern the church of churches. That the apostolic churches were autonomous, or self-governing, is made to appear from several considerations. (a) They received members into their fellowship. (b) They excluded members from their fellowship. The disciples had the power to receive or reject Paul; at Rome they were commanded to receive him that is weak in faith. The Corinthian church was censured for retaining the incestuous young man, and was charged with the responsibility of his expulsion, afterwards of his restoration. The Thessalonian church was instructed to withdraw from every brother walking disorderly. The action of a local church was final in dealing with an offending brother. (c) The churches elected their own deacons, pastors, agents, missionaries and messengers to advisory bodies. There is not the slightest indication in the New Testament that there was a ruling class in the apostolic churches, whose function and duty it was to regulate the affairs of the church. The ruling function belonged to the body as a whole. The Holy

Spirit created no autocracy in the person of certain individuals, but a democracy, pure and simple. The Methodist deny that there was any uniformity in the government of the New Testament churches, or that any form of government therein practiced is of any binding force. They insist that conditions must determine the form of government, and not New Testament precedent or practice.

One of their standard writers has recently stated the Methodist position on the subject as follows:

“Theories are often maintained on the presumption of a divinely ordered polity; but there is no such polity; consequently such discussions are groundless. The question of chief importance is the adaptation of the polity to the attainment of the spiritual ends for which the church is constituted. This should always be the determining principle. The principle means that the construction of the polity is left to the discretion of the church” (Miley’s *Theol.*, Vol. 2:416). The Methodist have the Episcopal form of polity, with exceptions of course, and they seek to apply this everywhere. Dissimilarities in conditions are not regarded by them in their practice. Believing as I do that the New Testament polity is binding, I could not be a Methodist. I can not separate the New Testament church polity from pure Christianity.

4. *Church Officers.* These autonomous or self-governing churches of apostolic times had only two orders of officers, the pastor and the deacons. There are two passages which show that bishop, elder and pastor are one and the same officer. Acts 20:17-28, "And from Miletus he sent to Ephesus and called to him the elders (Presbuteros) of the church, and when they were come to him he said to them (ver. 28), take heed therefore unto yourselves, and to the flock, in which the Holy Ghost hath made you bishops, to feed (shepherd, to be pastor of) the church of God which he purchased with his own blood."

Verse 17 represents these men as elders (*presbuteroi*), but in verse 28 they are called bishops (*episcopoi*). They are exhorted by Paul to shepherd (act the pastor over) the church.

I Peter 5:1, 2, "The elders (*presbuteros*) among you I exhort, who am a fellow elder (*sum-presbuteros*) and a witness of the sufferings of Christ tend (shepherd, serve as pastor) the flock of God which is among you, exercising (acting as bishops, *episcopountes*) the oversight, etc.

Bishop and elder were synonymous with pastor—bishop emphasizing the function of the office, elder that of the dignity. The pastor was to tend, shepherd the flock, and feed it. He was a minister of the word. The deacon was a helper of the pastor, subordinate to the pastor, and with him is charged with the spiritual welfare of the

flock. Every duty incumbent upon the pastor is equally binding upon the deacon, save that of teaching the word officially. The Methodists disregard the New Testament precedent and practice, and have three orders of ministers, ranking one above the other, the bishop, the elder, and the pastor. The New Testament knows no such gradation. In apostolic times the ministers were on equality. I could not be a Methodist in the face of such a flagrant disregard of the New Testament teaching and practice. Besides, the Methodists clothe these three orders of the ministry with an authority over the churches which the apostles themselves did not presume to exercise. They utterly disregard the sovereignty of the local churches and invest all government in the bishop, elder, and pastor. This I believe to be a pestilential error, one to which I could not be a party nor lend my influence. The Baptists hold to one order of the ministry of the Word. These are leaders of the churches and not lords over them. I am therefore a Baptist.

Since the Methodists are unscriptural in their views of the constituency of a church, and unscriptural as to the subjects of baptism, and unscriptural in the form of baptism, and unscriptural in their teaching and practice as to the New Testament church officers, I can not possibly ally myself with them, nor encourage them in the theory and practice of error.

II. DOCTRINAL.

There are doctrinal differences between the Methodists and Baptists which would forbid my being a Methodist. The Methodists are essentially Arminian and I believe unscriptural in their doctrinal system. The Baptists are Pauline, i. e., Paul was the first expounder of these doctrines which the Baptists generally hold. When these doctrines had well nigh been lost sight of, they were reproduced and restated by Calvin, with a clearness and systematic arrangement which bind them in an inseparable union with his name. Baptists are generally known as Calvinists. This in spite of the fact that few of them are willing to adopt Calvin's views on all the points involved in the system wrought out by him. The Methodists are Arminian though they can hardly be said to hold the system of doctrine formulated by Arminius. Mr. Wesley modified the system in some important respects. Methodists are governed by Mr. Wesley's statements of the doctrines. His image and subscription is stamped upon the currency which makes up the volume of their thought and gives confidence in its value and permanency, on the part of his followers. Wesleyanism is Methodism, doctrinally considered.

1. I can not agree with my Methodist brethren in respect to the effect of Christ's death. They hold that Christ's death brought all men into a

state of justification, freeing them from all guilt or liability to punishment, which came to them in consequence of Adam's sin. That all liability to punishment now must be the result of personal transgression is a fundamental doctrine with them. This I believe to be contrary to the teaching of God's word.

2. Again I can not agree with them in respect to what they hold as "gracious ability." That in consequence of the death of Christ man's inability to cooperate with God has been removed, and that men, all men, now have the ability to believe without further divine interposition. This I believe to be unscriptural and dangerous in the extreme.

3. I can not agree with them as to the doctrine of election and predestination. They hold that God's election into salvation was based upon his foreknowledge. That God foreknew that some would believe and as many as he knew would believe he elected to salvation. The sovereign will of God had nothing to do in deciding his electing grace. This I believe to be contrary both to reason and revelation.

4. I can not agree with them as to the order of salvation as practically realized in the individual soul. (a) They hold that because of a gracious ability the unrenewed man believes in Christ, in consequence of which he is justified as a reward of his faith. God does not inspire the faith, but

he rewards it with justification. (b) The next step in the saving process is the regeneration of the heart, or the impartation of a holy disposition. This view I believe to be a destructive error and hence without Scriptural warrant. I could not accept it as the truth of God.

5. I can not agree with them in their doctrine of perfection. They hold that it is possible for one to reach a state of perfection here. This doctrine Mr. Wesley seeks to justify on the ground that the Christian lives under an economy which takes no account of the little faults and foibles, peccadillos, and moral delinquencies such as are incident to men. His theory is that men may touch the skies, not by growing heaven high, but by bringing the stars down to them. This I believe to be unscriptural and erroneous.

6. Again I can not agree with my Methodist brethren as to the doctrine of final apostacy. They hold that it is not only possible for a believer to apostatize and be finally lost, but that this possibility is often realized. As a consequence they hold that one may be in a saved condition to-day, and in a lost condition to-morrow, and in a saved condition again the next day. I can not agree with them in all this. I could not therefore be a Methodist. There are other important doctrines about which I am as remote from agreement with my Methodist friends as are the poles apart. But these must go without mention in this paper. I

may be allowed to express my regret that my Methodist brethren are in my judgment so far away from the Bible teaching in doctrine and organization. I was reared among them, in the bosom of a Methodist family. All my early associations and attachments were with them. Once a member of the Methodist church, and first licensed to preach by these people, I would be disloyal to much that is sacred and uplifting if I did not love them.

VI

*WHY BAPTIST AND NOT PRESBY-
TERIAN.*

*By T. S. Dunaway, D. D.
Fredericksburg, Virginia.*

Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.

For it is God which worketh in you, both to will and to do of his good pleasure.—Phil. 2:12-13.

Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things ye shall never fall;

For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior, Jesus Christ.—2 Peter, 1:10-11.

VI.

WHY BAPTIST AND NOT PRESBY- TERIAN.



MY ancestors for several generations, on both the paternal and maternal sides, being Baptists, I was born and reared in that communion. What originally came to me by heredity, early impressions, and training, I now hold to by the convictions of judgment and experience, after years of as careful and impartial study of the New Testament as I am capable of making.

Being a pronounced Baptist, and in thorough accord with my great denomination in its doctrines, practices, and polity, it follows that I could not be identified with the Presbyterians without doing violence to my conscience and disregarding what I believe to be the plain and authoritative teaching of the Scriptures.

And yet it is but simple justice to the Presbyterians to say that there are many of their beliefs and practices which entitle them to my highest respect, warmest admiration and brotherly love. Concerning what are called the doctrines of divine

grace, the Baptists and Presbyterians are perhaps nearer agreed in their beliefs than any other large and distinct Protestant denominations. The soundness of their views concerning these doctrines of grace, their intelligence, the prominent part they have taken in higher education, their reverence for God's word, their strict observance of the Sabbath, their fervent piety and consistent Christian living, call forth the praise and admiration of every true Baptist. While I would not dim the lustre of a single star that shines in the crown which they so worthily wear, yet I could not be a Presbyterian for many reasons, some of which I now proceed to point out.

1. Because of their teachings and practices respecting the ordinance of baptism, both as to *mode* and *subjects*. While the Baptists hold that, according to New Testament teaching, nothing but the immersion of a professed believer in Christ in water into the name of the Holy Trinity, constitutes Christian baptism, the Presbyterians not only practice sprinkling for baptism, but they go so far as to declare that immersion is unscriptural and no baptism at all. In the proceedings of the General Assembly which met in Nashville in May, 1894, on page 197, there is this minute: "An overture from a number of persons asking whether in the discretion granted to the sessions to receive members from evangelical immersion churches, it is intended to admit immersion to be

the Scriptural mode of baptism," the following was given for answer: "Baptism by immersion is not Scriptural as to its mode, but the irregularity of this unscriptural mode does not invalidate the sacred ordinance, and persons who have been baptized by immersion, by the authority of an evangelical church, are not required to be rebaptized by the Scriptural mode of sprinkling or pouring when received into the communion of our church."

By this deliverance our Presbyterian brethren not only put themselves in direct antagonism with the Baptists, but with all other Protestant denominations who acknowledge the scripturalness of immersion, and admit that it was the primitive mode of baptism. And they show an unaccountable inconsistency when they declare that "baptism by immersion it not Scriptural," and yet it is to be recognized as valid when an immersed person seeks membership in a Presbyterian church.

2. Again, our Presbyterian brethren are as much in error as to the proper *subjects* of baptism as they are in regard to the mode. While the Baptists maintain that the Scriptures clearly teach that only believers are proper subjects for baptism, they hold that unbelieving and unconscious infants are proper subjects for the ordinance.

Dr. Hodge, in his "Outline of Theology" (p. 419), says "the proper subjects of baptism are all those, and those only, who are members of the

visible church. These are, first, they who make a credible profession of faith, and secondly, the children of one or both believing parents."

In the "Book of Church Order," adopted by the General Assembly of 1879, on page 10, is the following: "The infant seed of believers are through the covenant and by right of birth members of the church. Hence they are entitled to baptism." While such is the teaching of Presbyterianism, the Baptists hold that there is no scriptural warrant for believing that there can be inherited goodness or right or title to the ordinances or church privileges; but that all are alike born in sin, and each for himself must repent of sin on reaching the years of accountability, believe on Christ, and voluntarily submit to the ordinance of baptism.

3. I am a Baptist and not a Presbyterian because I believe the latter are unscriptural in their beliefs and practices concerning the Lord's Supper. While the former believe that only baptized believers are entitled to partake of that ordinance, baptism being a scriptural prerequisite, the latter administer the communion not only to persons that they do not consider scripturally baptized, but to persons who make no profession of faith. Dr. Hodge says in his book already referred to, on page 513, "What do our authorities teach as to the qualifications to the Lord's Supper? Children born within the pale of the visible church and

dedicated to God in baptism, when they come to years of discretion, if they be free from scandal and appear sober and steady, and to have sufficient knowledge to discern the Lord's body, ought to be informed that it is their duty and privilege to come to the Lord's Supper."

4. I am a Baptist and not a Presbyterian because I believe the views and practices of the latter are unscriptural concerning church membership, government, and polity. While the Baptists maintain that only baptized believers are proper subjects for church membership, the Presbyterians, in common with other Pedobaptist denominations, claim that "all children baptized in infancy are already members of the church." In the "Book of Church Order," on page 6, it is said, "The visible church consists of all those who make a profession of true religion, together with their children." While the Baptists maintain that the New Testament teaches that the local church is a voluntary assembly of baptized believers, organized for the worship and service of God; that each church is independent of every other church; that her government is democratic or congregational; that she is only subject to Christ as her Head and Lawgiver, and his word is the sole authority in the matters of faith and practice, government and polity; the Presbyterian church adopts the presbyterial form of government, or an ecclesiastical government by presbyters, and that

the local churches are subject to ecclesiastical bodies, legislative and judicial.

The distinguished Dr. Cuyler, in an article in the *Treasury*, July 1897, entitled, "Why am I a Presbyterian," says: "Our normal legislative body and the fountain head of ecclesiastical authority is the Presbytery, which consists of all the ministers and one ruling elder within a certain district. The General Assembly is our highest judicial body and represents all the Presbyteries; but it has no legislative powers, for every new law or change in the constitution must be submitted to the different Presbyteries, and a majority of them is required to order its adoption." Here, by very high authority, is recognized the authority and binding force of ecclesiastical legislatures and courts in the government and polity of the churches. The Baptists, on the other hand, acknowledge no authority over the local churches save Christ, who is head over all things to the church. They found their claims on the New Testament alone, and they have no other authority, creed, or confession, that is binding upon them. So strong is the form of presbyterial government that they declare that "no minister shall receive a call from a church but by the permission of a Presbytery." No pastoral relation can be formed or broken except by the consent and action of the Presbytery, and so they deny the independence of the local church and her right to self-government.

5. I am a Baptist and not a Presbyterian because of our widely-differing views about a call to the ministry and the scriptural qualifications of a minister of Christ. The Baptists believe in a divine call to the ministry, and that the prescribed qualifications for this office are piety and experimental knowledge of gospel truth, an aptness to teach, and a burning desire for the salvation of souls and the glory of God. While we believe in an educated ministry, as far as possible, and encourage learning, we feel we have no right to prescribe a certain amount of learning before we will recognize a divine call to the ministry.

In their "Book of Church Orders," on the subject of ordination, the Presbyterians say: "It is recommended that the candidate be required to produce a diploma of Bachelor or Master of Arts from some college or university; or at least authentic testimonials of his having gone through a regular course of learning. The Presbytery shall try each candidate as to his knowledge of the Latin language and the original languages of the Holy Scriptures (Hebrew and Greek). It shall also examine him on mental philosophy, logic, and rhetoric; on ethics; on the natural and exact sciences; on theology, natural and revealed; on ecclesiastical history, the sacraments and church government. Moreover, the Presbytery shall require of him a discussion in Latin, of a thesis on some common head in divinity." (See page 49.)

While the Baptists in many ways have shown that they value and have striven to promote the education of the ministry, they have never been disposed to confine the office to those who have passed through a prescribed course of study. They believe that God calls men into the ministry who have not had, and can not obtain, opportunity of a regular classical education. And they believe that the only test which the churches ought to apply is that laid down in the New Testament. For their course in this matter they have the example and teaching of our Lord and his apostles.

While we have a profound respect for the ministry of the Presbyterian church, we inquire, what would have become of the masses of the people in America if all the other denominations had done as they have done with reference to the ministry? Had it not been for the great Baptist and Methodist Bodies, and some others like them, who have encouraged men called of God to preach who have been comparatively destitute of a liberal education, what would have become of the masses of the people. Let him called of God to preach be encouraged and recognized in his work, though he may not be a Latin, Greek and Hebrew scholar. Our Lord chose the uncultured fisherman to be the first heralds of salvation to a lost world. If a man is pious, and has an aptness to teach, and feels called of God to preach, encourage him to preach and win as many souls as he can to Christ.

VII.

*WHY BAPTIST AND NOT CAMP-
BELLITE.*

*By Edgar E. Folk, D. D.
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For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life.—John 3:16.

Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law; for by the works of the law shall no flesh be justified.—Gal. 2:16.

VII.

WHY BAPTIST AND NOT CAMP- BELLITE.



THE word Campbellite is not intended to be used in this article in any offensive sense, but to designate the followers of Alexander Campbell, sometimes called Christians, or Disciples, or Reformers, or by various other names. The name Campbellite, however, is the only name by which they are universally recognized, and the only one without ambiguity.

The question might be answered in one word by saying, I am a Baptist and not a Campbellite because a follower of John the Baptist, or rather of John the Baptist's Master, and not of Alexander Campbell. Or theologically I am a Baptist and not a Campbellite because I am a Calvinist or Paulinist, and not a Socinian. The Paulinist believes that at birth man is depraved, unable to save himself and condemned; that all sinned by having part in the sin of Adam; that Adam's sin and our depravity and our own sins are all imputed to us; that we are saved by Christ's work,

through faith in him. The Socinian says that man is innocent and able to obey God; that all sinned simply by following Adam's example; that only a person's own sins are imputed to him; and that we are saved by following Christ's example.

In other words the religion of the Baptist is an inward, spiritual religion, that of the Campbellite an external, formal, mechanical religion. Between them there is the difference of the poles. People sometimes say that Baptists and Campbellites are so near together that they ought to unite. As a matter of fact, there are no two denominations on the face of the globe farther apart. There is absolutely only one point of agreement between them, and that is the form of baptism, the outward observance of the ordinance. They differ in every other respect.

1. I am a Baptist and not a Campbellite because the Campbellite says that sin is on the outside, in the word, the act. The Baptist says it is on the inside, in the heart. The Campbellite says that sin consists only of personal sins, while the Baptist says it consists (1) Of the guilt of Adam's sin imputed to us because he was the representative head of the race, and when he sinned all sinned. (2) Of depraved dispositions of the soul, resulting from this sin of Adam which has descended to us by inheritance. (3) Of personal sins resulting from this depravity. The Scrip-

tures describe a man not only as a sinner but sinful, not only committing personal sins, but his whole nature corrupt, "shapen in iniquity," "conceived in sin," "with no good thing dwelling in him," "carnally minded," instead of "spiritually minded," "at enmity with God," "not subject to the law of God," "neither indeed can be" subject to it in his present state, "by nature a child of wrath," "dead in trespasses and in sins."

2. The Campbellite says that the Holy Spirit dwells in the Word and does not operate apart from the Word. The Baptist says that the Holy Spirit is a living, breathing personality, not a thing, that the Word is only the sword of the Spirit, the instrument with which He operates, but that the Spirit is separate from and back of the Word, as the soldier is separate from and back of the sword.

3. The Campbellite says that regeneration is simply a reformation of the outward life, expressed especially in the act of baptism. Mr. Campbell himself said that "regeneration is equivalent to immersion." The Baptist says that regeneration is a change in the dispositions of the soul wrought by the Holy Spirit through repentance and faith. If the person's heart is depraved, as the Baptist believes, and as the Scriptures describe it in the passages quoted above, then reforming that man is like cutting down the shoots of a tree. Others will immediately grow out

again. Or to use a Scripture illustration, homely but expressive, it is like washing the sow. As soon as she comes to another mud hole, she will rush into it and be as muddy as ever. What is needed is to cut up the roots, and not simply to cut down the shoots, of the tree; to change the nature of the sow so that she will not love to go into the mud holes. In short, it is regeneration, not reformation; the person needs revolution not evolution. Evolution means only carrying him farther in the direction in which he is going. Revolution means turning him back and starting him over again.

4. The Campbellite believes that repentance is a mere change of mind, an outward reformation. The Baptist believes that repentance is the result of a godly sorrow which leads to a change of mind and involves a change of care, of purpose, and so eventuates in a change of life.

5. The Campbellite says that faith is simply a "condition of the mind founded on evidence," that it is a mere historical belief that Jesus Christ is the Son of God. The Baptist says that faith means: I believe that Jesus Christ is the Son of God; I believe that he came into the world to save sinners; I believe that he is able and willing and ready to save sinners. It means all that, but it means one step more than that. It means, Lord, I am a sinner and I take thee for *my* Savior. A personal trust in Christ as a personal Savior—that is its essential meaning.

6. The Campbellite reverses the order in which these two come. He puts faith before repentance. And with his views of faith as an intellectual assent, and of repentance as a mere outward reformation, this is natural. But to the Baptist, to whom repentance and faith strike far deeper, to whom they are inward and spiritual, not outward and mechanical, to whom they are intense exercises of the soul, not mere acts—to the Baptist it is an utter absurdity and an absolute impossibility that faith should come before repentance. I am talking, of course, about saving faith and saving repentance; repentance and faith in the plan of salvation. Without repentance, until the person has experienced a sorrow for his sins which has led to a change of mind, he will not want a Savior, he will feel no need of him. No one will send for a physician until he is sick, and realizes his sickness. But a stronger reason than this why repentance precedes faith is found in the fact that whenever in the New Testament the two are mentioned together the order is invariably repentance first, and faith second. This surely was no accident.

7. The Campbellite does not believe in an "experience of grace" in the heart. He makes fun of such a thing. It might seem unkind to suggest that the reason he does not believe in it is because he has never had such an experience himself. But as a matter of fact, he does not profess

ever to have had it. It is not in his system of theology, and not in accordance with that system. He is simply consistent with his belief that religion is an outward, mechanical thing—a matter of deeds, and not a matter of the heart.

But when a Baptist hears any one say that there is no such thing as an experience of grace, he always feels like replying as the old negro did to his master who said that there is no such thing as religion. The negro answered, "Master, don't say there aint no such thing as religion; say, not as you knows on."

The Baptist knows there is such a thing as an experience of grace. He has felt it. To him it is real, deeply, intensely real. He can tell you the day his soul was born from above by the power of the Holy Spirit through repentance for his sins and faith in the Savior, more certainly that he can tell you the day of his natural birth. It is an event to him even more distinct, as well as more important, than the birth of his body. He remembers the very time and place when it occurred. He remembers how, when under conviction by the Holy Spirit, he cried out in the agony of his soul, as he felt himself sinking in the waves of sin, "Lord, save, I perish;" and how the Savior reached forth his hand and helped him up. He remembers how, when the Master came on board his little boat, the waves of sorrow in his tempest-tossed soul subsided into a beautiful quiet, and

there was a great calm.

He will never forget the ecstasy of that moment, the thrill of joy which ran through him, and set all the bells within his soul ringing in harmony with the bells of heaven. You need not talk to him about there being no such thing as an experience of grace. He has had one—if he is a Baptist at all—and he *knows* there is. He has had it. He has it now.

8. The Campbellite baptizes in the same way the Baptist does—by immersion. But the resemblance stops with the outward form. The design of the ordinance is utterly different with the two peoples. The Campbellite says that baptism is for (in order to) the remission of past sins. He makes baptism a part of the plan of salvation, without which there is no salvation. The Baptist says that baptism is simply a picture, an object lesson expressing outwardly the inward experience of grace which had taken place in the heart. As the person is buried in the water and then is raised up again, this act, the Baptist believes, symbolizes the death and the resurrection of Jesus and also his own death to sin and his resurrection to a new life, the life of faith. In other words, baptism simply typifies in outward act the repentance for sin and the faith in Christ which the soul had experienced in being saved. In language more eloquent than human tongue could frame it tells these facts to the world. To make it a part

of the plan of salvation is to rob it of all its significance and beauty, and to make it only a cold mechanical form.

The Baptist draws the line of salvation at faith and not at baptism. He says that when the person has repented of his sins and believes on Christ as his personal Savior, he is saved from all sins, and all the powers of earth and all the devils in hell can not prevent his being saved. To make baptism a part of the plan of salvation is to make salvation partly spiritual and partly material, partly inward and partly outward, partly dependent upon God, partly upon yourself, and largely upon a third person. Thank God, salvation is a matter to be settled simply between the soul and its Savior, without the intervention of any third party or the manipulation of priestly hands.

9. Nor does it help matters any to say, as some Campbellites say, that salvation is a matter of obedience to God's commands, and obedience is essential to salvation. If we must obey in any respect in order to be saved, we must obey in every respect. If a person starts out on that line, of saving himself by his own obedience, he can not stop at one point. He must go the whole way. "Cursed is every one that continueth not in *all* things that are written in the book of the law to do them." "He that keepeth the *whole* law and yet offendeth in *one* point is guilty of the whole."

It was exactly because we did not and could not obey, because we were sinners, guilty and helpless, that it became necessary for Christ to come and die for us. If we must obey now there was no use for his coming. To say that he came to make it possible for us to obey is sheer nonsense. It is not *our* obedience but Christ's that saves. Listen: "For as by the disobedience of one (Adam) many were made sinners, so by the obedience of one"—of one, of *one*, of ONE, and that one Christ Jesus—"shall many be made righteous." We obey not in order to be saved but because we are saved. Our obedience is not that of the slave, but of the child. It springs not from fear but from love and gratitude. This is what the Baptist believes.

10. It is only another phase of the same idea as the preceding to say, as the Campbellite does, that salvation is a matter of works. They quote over and over again the saying of James, "Faith without works is dead," and they proceed immediately to apply it to one work, baptism, forgetting that the word is in the plural not the singular, and means all kinds of works.

There is the same idea in this verse as in the expression of our Savior, "By their fruits ye shall know them." The fruits don't make the tree. They show the tree. The works don't make the Christian. They show the Christian. Faith is the root and works the fruit. But the life is in

the root. The fruit is only the outcome, the expression, the flowering out of that life.

Faith is the cause and works the effect; faith the antecedent and works the consequent; faith the engine and works the train of cars. This is the Baptist position. Between that and the Campbellite position there is an infinity of distance.

II. With the views indicated above it is perfectly natural that the Campbellite should believe in falling from grace. It is thoroughly in accord with his whole system of doctrines. If sin is only an outward act; if the Holy Spirit does not operate on the heart; if regeneration is simply the conformity to a ceremony; if repentance is only a reformation; if faith is merely a "condition of the mind founded on evidence;" if there is no such thing as an experience of grace in the heart; if salvation is only the observance of a ceremony, or a question of obedience to the law, or of works; if it is all a matter of externalities; in a word, if it depends entirely upon the person whether he shall get salvation or not, then it will depend on him whether he shall lose it. But if sin is in the heart; if the Holy Spirit operates upon the heart by His convicting and converting power; if regeneration is a change in the dispositions of the soul wrought by the Holy Spirit through faith in Christ; if repentance is the result of a godly sorrow for sin; if faith is a personal

trust in a personal Savior; if the line of salvation is drawn at faith; if baptism is only the outward figurative expression of the inward experience of grace; if obedience is the result of, and not the cause of salvation; if works are the fruit of faith—in short, if a person's salvation is not a matter of acts but goes deep down into his soul and involves a change so complete as to be called a new birth, the birth of the soul, then *he can not lose it*. What is born can not be unborn. If salvation depends not upon the person himself but on God, then God will see that he does not lose it.

It depends on who saves. If the person saves himself he can lose his salvation. If God saves him, God will keep him. Baptists believe with Peter that "*We are kept by the power of God through faith unto salvation ready to be revealed at the last day.*"

12. The church polity of the Campbellite is a Presbyterian form of government; that of the Baptist congregational. One is a government by ruling elders, the other by the congregation. One is an oligarchy, the other a democracy.

From the above statement of the differences between Baptists and Campbellites, which I have tried to make as fair and comprehensive as possible within the limited space allotted me, it will be seen how wide the differences are, and how utterly irreconcilable. Talk about Baptists and Campbellites uniting! You may as well talk about the

union of oil and water, or of the east with the west, or of the north pole with the south pole.

And this is the reason why I am a Baptist and not a Campbellite.

VIII.

*WHY BAPTISM OF BELIEVERS AND
NOT INFANTS.*

*By R. P. Johnston, D. D.
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And as they went on their way they came unto a certain water; and the eunuch said, See, here is water; what doth hinder me to be baptized? and Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the son of God.

And he commanded the chariot to stand still; and they went down both into the water, both Philip and the eunuch; and he baptized him.

*And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more; and he went on his way rejoicing.—
Acts 8:36-39.*

VIII.

WHY BAPTISM OF BELIEVERS AND NOT INFANTS.



THE question, What is Baptism, lies entirely outside the province of this paper. It is confined strictly to the question of the subjects of baptism. By strict analysis its scope may be further limited; for all Christian bodies which practice baptism at all practice that of believers. They all believe in that. There is hearty agreement on that one point. No body of Christians would reject a believer who applied for baptism, merely on the ground that he was a believer. But while all such Christians believe in and practice the baptism of believers, some practice that kind of baptism only. Others baptize believers and infants. So the question becomes, not Are believers proper subjects for baptism, but Are they the only proper subjects? In other words, are infants ever proper subjects? That is the sole question now at issue.

In order to arrive at a correct conclusion in this matter, recourse must be had to the authority upon which baptism is based. Why do we bap-

tize any one? Why practice the ordinance at all? The sole authority for Christian baptism is found in the New Testament. It is distinctly a New Testament ordinance. I am not deciding offhand the much mooted question of proselyte baptism by the Jews before the Christian era. If that ever existed, it was a different thing in essential particulars from the baptism of John, of Christ, and of the apostles. So it is clear that baptism as a Christian ordinance is based solely upon the teaching of the New Testament. The infallible and authoritative record of its nature, purposes, and subjects are to be found there and there only.

The supreme question, therefore, is What does the New Testament say about infant baptism. Does it anywhere command it? Is there any record of a solitary example of it? Is there a plain allusion to it? Is there a clear and conclusive inference for it in these records and writings of Christ and the apostles?

There is unquestionably much about believers' baptism. Faith and baptism are often connected; repentance and baptism stand together. But is there anything said about infant baptism? The plain answer to these questions is simply, *no*. There is not one solitary word in the whole Bible about infant baptism. Emphasize that statement. In all the Word of God, with its manifold commands and examples, and instructions, not so much as the mention of infant baptism is found,

nor even a plain inference for it. It is simply a thing about which the Bible writers are unvaryingly silent. It is hardly too much to say that it is a thing totally outside their experience. In the discussion that has extended through the centuries, not one command, not one example, not one allusion, not one sound exegetical inference has been educed for infant baptism from the Word of God. A wise teacher was wont to say that the passages relied on to support the practice of infant baptism are of three classes. First, those which mention infants and do not mention baptism. Second, those which mention baptism and do not mention infants. Third, those which mention neither infants nor baptism. An exhaustive study of God's Word and Pedobaptist literature on this subject will clearly establish the fairness of this classification.

The truth is even stronger than has been stated. Infant baptism is not only not sanctioned by the Word of God, it is actually incompatible with its plain teaching. It is not only an extra-scriptural practice, it is anti-scriptural. The inferences often urged for infant baptism are rare, vague, attenuated, and baseless. The inferences against it are numerous, logical, and irrefragable. The admission of infant baptism destroys not only the order laid down in God's Word, but it destroys the processes of discipleship. Dr. E. C. Dargan truly says it is "opposed to the clear teaching of

the Word, both by example and by precept. It is out of tune with the great doctrines of the Scripture. It does not harmonize with the doctrine of regeneration by the Holy Spirit, with that of justification by faith alone, with that of the duty of repentance toward God and faith in the Lord Jesus Christ, with that of the individual responsibility of each soul for its actions. Again it is contrary to the general trend of Scripture teachings, and to the character of the New Testament religion." (Ecclesiology, p. 299.)

I am not called on to show just when or under what circumstances the practice originated. My purpose is accomplished when it is shown that the practice has no basis in Scripture, but is on the other hand utterly contrary to it. My contention is that it came not from God but from man. The conditions out of which the practice sprang may readily be ascertained by an examination of the creed of the church that has longest practiced it. That is the Catholic church beyond doubt. And the reason it gives and has always given is that baptism is a saving sacrament. This does not mean that all who practice infant baptism now, believe that a child is lost which does not receive it; it only means that the church which has practiced it the longest and from which other bodies received it, practices it as the effectual means of salvation. The Catholic is at least consistent in his practice, though wrong in his

premise.

Protestantism has been put to no little trouble to find a reasonable explanation for the practice, with the result that a variety of conclusions have been reached, many of them mutually destructive, and all of them inconsistent with Protestant principles. It is not an illogical assumption, especially when every line of investigation leads to the same conclusion, to say that infant baptism, the fecund source of evil, is itself the offspring of that other evil, the doctrine of baptismal regeneration. This practice having thus sprung up, nourished by the rich soil of superstition in which it had its roots, twined itself into the life and genius of the dominant church. Having so much of emotional and aesthetic support, it is not strange that when its opponents attacked it, its friends sought a basis for it in the Word of God. As the teachings of Scripture became better understood, those who believed in them as the supreme authority were forced to abandon the dogma of baptismal regeneration, and with the abandonment of that, the only logical basis for infant baptism was removed. In their desperation, they fell back upon the Old Testament, and declared that baptism took the place of circumcision and therefore was to be administered to infants. They seemingly forgot or ignored the inconvenient fact that Jesus, the apostles, and many of the early Jewish Christians were both circumcised and baptized;

that as the Jews were the natural children of Abraham, so the Christians were children by faith, and that as the natural children were circumcised, so the children by faith are to be baptized, which would exclude infants. They seemingly also overlooked the fact that not a word, not a hint is anywhere to be found that baptism is in lieu of circumcision, though, had it been so, various opportunities, almost necessities, arose for plainly declaring it. The advocates of the circumcision theory of infant baptism make enormous drafts on Scriptural silence, and larger ones on willing credulity.

The limits of this paper forbid a detailed discussion of the various passages which have been used as proof-texts for infant baptism. Those desiring conclusive answer to arguments based upon the coming of little children to Christ, to be blessed not baptized, the three cases of household baptism referred to in the New Testament, and other passages upon which Pedobaptists usually rely, are referred to Dr. Wilkinson's "The Baptist Principle." It is one thing to found a practice upon Scripture and quite another thing to attempt to justify a practice by Scripture. It is possible to find passages which, wrenched from their connection, may be bent and twisted to support, apparently, a preconceived theory; but such a process is not safe, and rarely if ever leads to truth. For instance, the practice of infant bap-

tism became established. Its advocates have sought to justify it by Scripture. But I dare say that were the practice not in existence no one having any claims to scholarship or any regard for his reputation as a scholar would seek to originate such a practice on the authority of Scripture. The fact is that the proof-texts cited to support the practice when fairly and correctly interpreted, not only do not support but oppose it.

But infant baptism is not only extra-scriptural and anti-scriptural—it has been the open door through which the most hurtful and deadly evils have entered among Christians. It will not do to say that it is, at least, a harmless practice. History clearly proves that it not only does no good, but that it has worked untold injury. Dr. Wilkinson in his admirable book, above referred to, shows conclusively that without infant baptism, or some such equivalent, the papacy in its historic form could never have existed. The papacy was possible only as it discarded believers' baptism. It built itself on the wreck of the true teaching of the Word of God. Look at the spiritual dearth and death wrought by the Catholic church. Read its history of perversion, superstition, inquisition, assassination, moral and intellectual slavery and degradation, and remembering that it would have been logically and utterly impossible but for the departure from believers' and the substitution of infants' baptism, and answer if this unscriptural

innovation is harmless. Furthermore, the thing that has given the deadliest blow to spirituality and freedom, after the papacy, has been the so-called state churches. They have been an attempt to divorce the Bride from her Bridegroom and pledge her at the altar of earthly power. And the corner stone of state churches is infant baptism. No state church has ever been attempted without it; none could be perpetuated but for it. And the history of state churches wherever they were not affected by the leaven of non-conformity, has been one of spiritual decay and death.

Further, infant baptism has constantly tended to the breaking down of barriers between the church and the world. It has obscured the spiritual and emphasized the ceremonial element in religion. It has lost sight of regeneration as an act of the Holy Spirit, and has substituted the deadly dogma of baptismal regeneration. It has substituted a human sentiment and expedient for an inspired command. It has discarded the spiritual conditions demanded of subjects in the days of the apostles and has thus destroyed the spiritual import of the ordinance. Infant baptism can by no possible interpretation be called obeying the command, "be baptized." And so it happens when one who has been baptized in infancy comes to accountability and exercises personal faith in Christ, he finds a barrier across the path of obedience when he desires to take the next step. He

can not obey Christ in baptism because of something that was done to him in his unconscious infancy. The result is that he must suppress conviction of duty, or break with the church of his parents. God knows how many a Pedobaptist heart is the grave of a suppressed conviction of duty to obey Christ in baptism.

It can not be urged that baptism is a consecration of the child to God. Baptist parents as truly consecrate their children to God as do others. Baptism is a voluntary consecration of self to God, and infant baptism never can be that. Infant baptism is a species of will worship. It attempts to improve on the divine order. It introduces the element of religion by proxy, and thus lifts the emphasis from individual responsibility. It tends to a fatal dependence upon ceremony instead of a safe reliance upon personal obedience to Christ. It is a fearful responsibility, whether assumed by a church or by an individual, to take from or add to the instructions left us in the Word of God. It is a piece of unparalleled presumption to essay to improve on the divine order and harmony of the teachings of Christ. One inconsistency in the interpretation of God's Word and our duty easily begets another. There are many members of Pedobaptist churches who neither believe in nor practice infant baptism. They admit that it is unscriptural and subversive of genuine obedience. Yet they remain members

of churches that stand for it, inculcate it, and practice it. In other words, they give their lives to the support and perpetuation of what they confess is unscriptural and injurious. Possibly should a Baptist say anything to them they would reply by some allusion to "close communion," forgetting that infant baptism is at bottom largely responsible for close communion. The latter is largely a protest against the former. The doom of infant baptism is the death knell of sprinkling and pouring; and when these pass away, close communion will for the most part pass with them; so that the people who thus act are supporting a practice in which they do not believe and which in turn is chiefly responsible for a practice in which they do not believe. And thus they are doubly inconsistent. Remove the offense and the protest is removed. But as long as infant baptism continues, loyalty to God will set up a protest.

Let us come back to the sound principle of obedience to Christ. It is always safe to follow him. It is never safe to turn aside from the path marked by his blessed feet. We do not acknowledge history or tradition, sentiment or esthetics, church or prelate as our master in things spiritual; "One is our Master" and He has said, "Follow me." It is his to direct, it is ours to obey.

IX.

WHY IMMERSION AND NOT SPRINKLING OR POURING.

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Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me?

And Jesus answering said unto him; Suffer it to be so now; for thus it becometh us to fulfill all righteousness. Then he suffered him.

And Jesus, when he was baptized, went up straightway out of the water; and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him.

And lo, a voice from heaven, saying; This is my beloved son in whom I am well pleased.—Matt. 3:13-17.

IX.

WHY IMMERSION AND NOT SPRINKLING OR POURING.



APPLY for us who are called Baptists our principles are marked by great simplicity. In the presentation of them no special ingenuity is required and in their vindication there is no need of resorting to any process of explaining away the sources from which they are derived. They so lie on the surface of things that the unprejudiced reader can scarcely fail to see them, yet they are not superficial. So clearly are they imbedded in the truth itself, so unmistakably are they a part of the truth, that any candid look beneath the surface will find them amply confirmed.

In nothing else are we more clear-cut than in our position on the first of the two Christian ordinances, and at no other point in the statement and defense of our faith are we more entirely free from the necessity of artifice or indirection. With us, baptism is not in a mode, but in an act, a specific, definite act, a well designed, God-appointed act, a truth-proclaiming act, from which one can

not diverge and maintain the rite itself. It is without the slightest reservation, but of course in perfect fraternity toward all Christian people everywhere, that we commit ourselves to the advocacy of immersion as against sprinkling or pouring, as the act in Christian baptism. And we rejoice to find ourselves more and more confirmed by every new appeal to the final authority no less than by the growing Christian scholarship of the world and the growing candor of those who represent it.

The question, Why immersion and not sprinkling or pouring? may be answered in the light of three considerations attaching to the former: First, its natural superiority; second, its normalness as the act in baptism; and third, its solitary position as the baptism of the New Testament.

I. THE NATURAL SUPERIORITY OF THE ACT.

On the supposition that immersion and sprinkling or pouring are valid modes of baptism, and hence that one is at liberty to make a choice between them, the former should be insisted upon for several reasons. In the first place, though not chiefly, it has the advantage of being universally acceptable. Whatever misgivings there may be in the mind of millions of Christian people touching the validity of sprinkling or pouring, there are absolutely none concerning immersion. The

latter, it must be confessed, is greatly discredited in some quarters which witness every effort to break it down, but it is not absolutely rejected. No immersed person is ever required by any denomination of Christians to undergo sprinkling or pouring in order to baptism. The coin passes current universally, a fact which may some day become a stone in the temple of Christian union.

Of more importance is the consideration that in the act of immersion there is a gain on the dramatic, a legitimate, a necessary feature of baptism. Both in its nature and in its purpose, baptism is an acting out of certain truths or principles, and the more impressive it is made in the mode of its administration the truer it is to its own genius and the greater influence it exerts over the mind of candidate and observer. To intelligent and reverent persons who are in sympathy with any of the high and holy ideas associated with baptism, immersion properly administered must be more impressive than either of the other acts. It is a solemn, a meaningful, performance; and, where all the conditions are favorable, it is beautiful beyond compare.

But more important still, it is a much better interpreter of the Scripture. We can handle the Bible better with immersion as our act in baptism than we can with sprinkling or pouring. There are many passages of Scripture back of the ordinance of baptism that were meant to be brought

out in every administration of the ordinance, but some of them, yea most of them, it must be said, are exceedingly awkward in the hands of one who is sprinkling a candidate or pouring water on his head. It has been openly deplored by many devout Christian thinkers not of our faith that much of Christian baptism, the baptism of the Bible, the baptism that was known by our Lord and his apostles, is really left out in the acts of sprinkling and pouring. "It must be a subject of regret," say Conybeare and Howson in their great work on the life and epistles of the apostle Paul, "that the general discontinuance of this original form of baptism (though perhaps necessary in our northern climates) has rendered obscure to popular apprehension some very important passages of Scripture." The reference to "northern climates" might have been omitted if the distinguished authors had kept in mind the custom of the Greek church which has consistently practiced immersion in northern Siberia and Alaska, the coldest countries in the world. In any case, they note the inadequacy of sprinkling or pouring to convey the whole content of Bible baptism, and in this they have the company of Dean Stanley who wrote in the *Nineteenth Century* for October, 1879: "The change from immersion to sprinkling has set aside the larger part of the apostolic language regarding baptism and has altered the very meaning of the word."

2. ITS NORMALNESS AS THE ACT IN BAPTISM.

It will stand to reason that three different acts that are equally acceptable as Christian baptism must be equally normal. But can this be said of immersion and sprinkling and pouring? Is it possible for any one to claim it? On the contrary nothing else is more generally and uniformly declared by church historians than that immersion was the normal baptism of New Testament times and indeed until a comparatively late day in the Christian centuries. "In respect to the form of baptism," says Neander, including the first three centuries of the Christian era, "it was in conformity to the original institution and the original import of the symbol, performed by immersion, as a sign of entire baptism into the Holy Spirit, of being entirely penetrated by the same. It was only with the sick, where the exigency required it, that any exception was made; and in this case baptism was administered by sprinkling." "The usual form of the act was immersion," says Schaff, covering nearly the same period, "as is plain from the original meaning of the Greek βαπτίζεῖν and βαπτισμὸς from the analogy of John's baptism in the Jordan; from the apostles' comparison of the sacred rite with the miraculous passage of the Red Sea; with the escape of the ark from the flood; with a cleansing and refreshing bath, and with burial and resurrection;

finally from the custom of the ancient church, which prevails in the east to this day. But sprinkling also, or copious pouring, was practiced at an early day with sick and dying persons, and probably with children and others, where total or partial immersion was impracticable." In the same line are Mosheim and Stanley and Kurtz, and church historians generally, though no one of them, as neither Nander nor Schaff, asserts that there was any known deviation from the observance of immersion actually within the period of the New Testament.

It should be noted that when the departure came it was from immersion to the other acts and that these, at least at the time when we first come across them, were regarded as only a substitute for the former. Already in the second century the contest between principal and substitute had begun, as is known from the rule concerning baptism in the work called the *Didache*, or Teaching of the Twelve Apostles: "Having first uttered all of these things, baptize (baptisate) into the name of the Father, and of the Son, and of the Holy Spirit, in running water. But if thou hast not running water, baptize (baptisate) in other water; and if thou canst not in cold, then in warm. But if thou hast neither, pour (*ekkeon*) water upon the head thrice into the name of the Father and Son, and Holy Spirit." In other words, if the administrator could not baptize the

candidate (which was to immerse him) he must pour water on his head. The earliest known instance of administration out of the usual way was in the case of Novatian in the third century, whose baptism was seriously questioned after his recovery from sickness during which it was applied. The substitute appears to have arisen in accommodation of infirm persons or persons in danger of dying, and out of a mistaken and superstitious view of the ordinance of baptism.

It should make little difference with us that afterwards the substitute became baptism in the popular estimation. No authority on earth could change its real character. Baptists can not give it any countenance without some special authorization from the Lord himself. Our Roman Catholic friends, seeing the manifest incongruity between the normal act in baptism and the widespread practice of its substitute, have made bold to declare that the church purposely changed baptism from immersion, it having been invested with the authority to do so, a position which no Protestant can well assume.

3. ITS SOLITARY POSITION AS THE BAPTISM OF THE NEW TESTAMENT.

But would the Lord invite his people to make a choice of modes of baptism that do not equally represent the ordinance? Is it not in the nature of a positive institution to call for precise observ-

ance, and is it possible that baptism which is such an institution, may, in the intention of its divine author, be performed by one of several acts not equally normal? God is a God, not of confusion, but of order. Now we reach our highest point: that which has shown itself to be the superior act in baptism, and also the normal act, is in addition the only act known to the Savior and his apostles, and hence the only one obligatory upon us. And in support of this our confident appeal is to the meaning of the enacting word itself, to the examples of baptism given in the New Testament, to the figurative references to baptism therein contained, and to the New Testament symbolism of the ordinance.

It may have occurred to the reader ere this that it is manifestly absurd to speak of modes of *baptism*, though we have had to do it. If a person should stand up in one of our pulpits and read: "Go ye therefore and matheteusate all nations" and then proceed to expatiate upon the different modes of *matheteusating* the nations, what would we think. We should want to know first what the word means in English, what duty or duties it commands in English, then we could listen to a discussion of the modes of performance. Now "baptize" is an anglicized Greek word, not a Greek word translated into English. What does it mean in English? If it means to sprinkle, we may discuss modes of sprinkling; if to pour,

modes of pouring; if to immerse, modes of immersing; but we can not in strict intelligence speak of modes of *baptism*. The Greek word *baptizo* is found one hundred and seventy-five times in extant Greek literature outside of the New Testament, before, during, and for three or four centuries after the Savior and the apostles, and in every instance it has the same general meaning. Whether employed literally, or figuratively, it never deviates from *dip, immerse, overwhelm, plunge, sink*; and there is absolutely no reason why it should not be taken in the same sense in the New Testament. As the Greeks used it, and as they use it to-day, it was used by the Savior and the apostles. What say the leading lexicographers on the subject? "*To dip in or under water*" is the pronouncement of Liddell and Scott, whose lexicon of classic Greek is as good as we have. Sophocles, in his exhaustive lexicon of Greek usage in the Roman and Byzantine periods, from 140 B. C. to 1000 A. D., gives "*to dip, to immerse, to sink*," adding: "There is no evidence that Luke and Paul and the other writers of the New Testament put upon this verb meanings not recognized by the Greeks." Doubtless the very best lexicon of New Testament Greek in existence is Grimm's Wilke's edited by Thayer; and in this, after the definitions "*to dip repeatedly, to immerse, submerge*," and some secondary and figurative meanings of a similar import, the learned author says: "In the New Testament it is

used particularly of the rite of sacred ablution, first instituted by John the Baptist, afterwards by Christ's command received by Christians and adjusted to the contents and nature of their religion, viz. : an immersion in water, performed as a sign of the renewal from sin, and administered to those who, impelled by a desire for salvation, sought admission to the benefits of the Messiah's kingdom." It is useless after such a showing as this to quote any example of the use of the word in Greek literature. The Greeks had words which meant to sprinkle and to pour, and they are freely used in the New Testament, but somehow they are never employed in connection with the ordinance of baptism; but the word and its cognates which always implied an immersion are the ones invariably used.

With this meaning of the word in mind, it is easy to understand how John baptized "*in* the river of Jordan" and "at Elim near to Salem because there was *much* water there," and how Jesus when he was baptized "came up *out of* the water," and how Philip and the eunuch "went down both *into* the water" and after the baptism of the latter, "were come up *out of*" it again. It is easy also to understand the meaning of every passage in the New Testament in which the verb *baptizo* or its corresponding noun is found in connection with these prepositions. And there is no reason for supposing the slightest departure from the

common meaning of the word in the administration of baptism to the three thousand on the day of Pentecost. Distributing the three thousand equally among the apostles and allowing one minute of time for each candidate, the whole work would have been accomplished in four hours and ten minutes: or, if the apostles had called to their assistance the seventy disciples mentioned in the tenth chapter of Luke, each administrator would have had only about thirty-six candidates to baptize. In our Baptist mission at Ongole in India, in 1879, two thousand two hundred and twenty-two converts were baptized by six ministers in nine hours, with only two baptizing at a time.

The figurative uses of baptism in the New Testament also become clear and even luminous under this meaning of the word. What could the Savior have meant by the question, "Are ye able to drink the cup that I drink of? or to be baptized with the baptism that I am baptized with?" or by the expression, "I have a baptism to be baptized with and how am I straitened till it be accomplished," aside from the thought of the overwhelming sufferings into which He was about to be plunged. "I would not that ye should be ignorant," said the apostle Paul to his brethren at Corinth, "how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea," while the apostle Peter, in addressing the

strangers scattered throughout Pontus and Galatia and other parts beheld a baptism in the picture of the ark emerging from the flood, "When once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is eight souls were saved by water."

And when we turn to the symbolism of the ordinance with this meaning of *baptizo* in our thought there can be no question on the mind concerning what baptism was in the days of the New Testament. It symbolized purification indeed, but total purification, purification through the regenerating power of the Holy Spirit, purification always connected with its procuring cause in the Lord Jesus Christ, and so the believers' union with Christ in His death, burial and resurrection. The element employed in baptism is symbolical, and the act is symbolical. The element is water and stands for purification, the act is an immersion, followed in the nature of the case, by an emersion, the one standing for a burial (which implies of course a death) and the other for a resurrection. Now neither sprinkling nor pouring will suit the case. Either of these could represent a partial purification, but it is a total purification that must be set forth; and neither of these could ever represent a burial and a resurrection. Do the words of the Savior, "Except a man be born of water and of the Spirit he can not enter into the kingdom of God," refer to baptism;

and if so, how can that birth be set forth by sprinkling a few drops of water in the face or dropping a teaspoonful on the head? The figure is that of a delivery from the womb. In his letter to the Romans the apostle Paul says: "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father even so we also should walk in newness of life." To the Colossians also he spake in a similar strain: "Buried with him in baptism wherein also ye are risen with him through the faith of the operation of God who hath raised him from the dead." And the apostle Peter: "The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ." What John Wesley says on the first of these passages, namely, that the apostle was "alluding to the ancient manner of baptizing by immersion," is said by nearly all scholars on all of them. The thought of a sprinkling or a pouring is so utterly incongruous as to be inadmissible. We must have enough water for a mystic grave, and we must effect in symbol a burial and a resurrection. If it be suggested, as sometimes it has been, that the Greek word can

not mean an immersion and an emersion at the same time, a reply is ready. The word means to dip as well as to immerse and may have generally had this meaning in the New Testament period; but it was not necessary for it to carry both meanings, the latter being implied in the purpose of the immersion. Still further, neither sprinkling nor pouring could have any advantage in such an issue. The Greek word could not mean to sprinkle and to cease to sprinkle at the same time, nor to pour and to cease to pour at the same time; so that if we should begin to do either we should have no authority from the word itself to cease. It would be as agreeable to drown by remaining under the water in the act of immersion as to die of congestion of the brain as a result of an unceasing application of water to the head.

Now with immersion as the superior act and the normal act and the sole New Testament act, what are we to do? Shall we join hands with those who say that it is sometimes impracticable, dangerous to health and life, indecent, inconvenient, and for these reasons set it aside for a substitute? Baptism is not a duty where it is really impracticable, and it should never be administered when it endangers health or life. The Father who instituted it, and the Son and Saviour who submitted to it in his own person in order "to fulfill all righteousness," and the Holy Spirit who was present with approval and a blessing at the

baptism of the Son, may be allowed to be the best judge of whether it is decent or not; and the question of our personal convenience should be allowed to be sunk out of sight, and that utterly, in the larger issue of an honest and loving and self-sacrificing loyalty to our Lord and Savior Jesus Christ.

X.

*WHY BAPTISM AS SYMBOL AND NOT A
SAVING ORDINANCE.*

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Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death?

Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.—Rom. 6:3-4.

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right anhd of God.—Col. 3:1.

X.

WHY BAPTISM AS SYMBOL AND NOT A SAVING ORDINANCE.

HE question as stated indicates the Baptist view, and the “why” calls for the reasons. It will be my aim to clearly express some of the reasons, but to compress them in the fewest words possible for me.

Baptists believe that baptism is symbolical, because it is an *outward ordinance*, “to be seen of men.” There are spiritual qualifications for those seeking the ordinance, but these are preparations for the ordinance, and not the ordinance itself. The *visible* features of the ordinance are to *declare* the spiritual features, not to *procure* them. It expresses a saving faith, not *procures* it. It expresses repentance not *procures* it. And so of all other related doctrines. If baptism is for the saved, it is not for the unsaved; if for the believer, it is not for the unbeliever; if for the justified, it is not for “the already condemned.” Baptists believe that forgiveness, justification, and salvation are of Christ, through faith, and that

this saving and justifying faith must precede baptism and hence the relation these sustain to baptism makes baptism symbolical. Baptists are confirmed in this view from several considerations. I will mention a few.

There is but one plan of salvation for all ages. When the writers of the New Testament argue the plan of salvation by grace, and justification by faith, and other vital doctrines, they prove these doctrines by quotations and references to the Old Scriptures. Take the Epistle to the Romans as sufficient proof of this position. There, Paul goes over the whole ground covered by the gospel, beginning with the fall and ruin of man and proceeding step by step through all the doctrines of the gospel, and he supports every argument by: "Thus is it written" or "Thus saith the Scriptures;" showing that he was preaching the same gospel that the Old Scriptures contained. So Peter in the house of the Gentiles said: "To him give all the prophets witness that through his name whosoever believeth in him shall receive remission of sins." Acts 10:43. So Paul in Rom. 3:21-22. Christ and the Apostles preached salvation according to the Scriptures and that meant always the Old Scriptures. When the writer of the Hebrews said, "we are not of them that draw back unto perdition, but of them that believe to the saving of the soul;" he proceeded to define faith—the faith that is "unto the saving of the

soul," and then to illustrate it in the persons of the Ancients, beginning as far back as Abel, and Enoch, and when he was through with the exemplars of the olden times, he closed by joining "us" to the list. "Wherefore seeing *we* (of this time are compassed about with so great a cloud of witnesses (referred to in the previous chapter) let *us* (as they did) lay aside every weight, and the sin which doth so easily beset *us*, and let *us* run with patience the race set before *us* (as they did), looking (as they did) unto the author and finisher of faith." (Not *our* faith, but the faith defined and exemplified by them, and us, and which was "unto the saving of the soul.")

If we are saved *now* as men were saved in the olden times, then salvation does not depend on baptism, and baptism like other outward ordinances becomes symbolic. I use the word symbolic in its comprehensive sense, including "emblem," "type," "shadow," "figure," etc. It is more correct to say that ordinances are typical when they declare prospectively, and symbolical when they declare retrospectively. But is the province of *outward ordinances* to show or declare, or to procure?

Look first at the Passover, Ex. xiii:8-10 "And thou shalt *show* thy Son in that day saying, this is done *because* of that which the Lord did unto me when I came forth out of Egypt. And it shall be for a *sign* unto thee upon thine hand, and

for a *memorial* between thine eyes, that the Lord's law may be in thy mouth; for with a strong hand hath the Lord brought you out of Egypt. Thou shalt therefore keep this *ordinance* in his season from year to year." The Passover was a "show" ordinance, a "sign," a "memorial," and it was "because of." Retrospectively it symbolized what was done in Egypt; prospectively it typified "Christ our passover who was to be slain for us." Thus we see the declarative nature and province of this ordinance.

So with the Sabbath, Ex. xxxi:16-17, "Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations for a perpetual covenant. It is a *sign* between me and the children of Israel forever; for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed."

Every time the Sabbath is kept in spirit and in truth, two things are declared; first, retrospectively that God made heaven and earth in six days, and rested on the seventh; and prospectively, as we learn elsewhere, that "there remains therefore a Sabbath rest for the people of God" and that we must labor to enter it. Sabbath-keeping does not *procure* these things, but *declares* them, in symbol, and type, and thus we learn the province of ordinances.

The ordinance for the ceremonial cleansing of

lepers also confirms this view of ordinances. In Lev. 14:2-20 we find that after the leper had been inspected by the priest, and found "the plague of leprosy healed in the leper," which could only be done by divine power, then the ordinance for *ceremonial* cleansing was in order. Christ's testimony on this point is unmistakable. See Mark 1:40-45. "And there came a leper to him beseeching him and kneeling down to him said, if thou wilt thou canst make me clean. And Jesus moved with compassion put forth his hand and touched him saying, I will, be thou clean. And as soon as he had spoken the word, immediately the leprosy departed from him and he was cleansed. And he straitly charged him, and forthwith sent him away, saying, see thou say nothing to any man; but go thy way, show thyself to the priest, and offer for thy cleansing those things which Moses commanded for a testimony unto them." This seems as though it were written especially for our sakes, that the right view of ordinances might plainly appear to all men. The ordinance did not procure his cleansing, but declared it.

In Hebrews, chaps. ix and x, there is a summing up of these old ordinances, with such explanatory words as these: "The Holy Spirit thus *signifying*," (sign-i-fy-ing); "a *figure* for the time then present;" "the *patterns* of things in the heavens;" "a shadow of good things to come;" "a *remembrance* again made of sins every year,"

etc. This is inspired testimony on ordinances, being declarative instead of procurative of what they expressed. Pilate though a Roman had the right conception of ordinances. In publicly washing his hands, he intended to *declare* his innocence. He was far from confessing his guilt, and washing that he might be innocent. "He took water and washed his hands before the multitude, saying, "I am innocent of the blood of this just person." Of course he was not literally washing blood from his hands, for his blood was not yet shed. O, that our opponents knew as well about the nature of ordinances as this heathen governor! Through this door has come about all the perversions of the gospel of grace and of the doctrines of Christ. Instead of going to Christ for salvation, men have been directed to ordinances, and the elements and emblems of these ordinances have been "consecrated," and deified, and thus the world is filled with idolatry in the guise of Christianity. What a duty rests upon Baptists to contend for the ordinances "as symbolic and not necessary to salvation!" Let us thank God, and take courage, as the Protestant denominations are coming more and more to our help. They see our view is correct, when they look at it, not in their creeds, but in the Word of God.

But let us look particularly at the ordinances of the New Testament. Were they ordained to

show by symbol, emblem or type, the great fundamental doctrines of the gospel? The Lord's supper "*shows*" his death (in emblems) till he come. While we do it *eis* remembrance of him, yet it is clear, that in doing it, we *declare* the fact that we hold him in affectionate remembrance. The supper is not necessary to a remembrance of his death, but necessary to a proper declaration of it. The memory must precede the declaration of it.

Is baptism an exceptional ordinance in this regard? Evidently not; for baptism is called a "figure," a "likeness," a "washing away of sin," which can not be literally done with literal water. It is called a "clothing" a "putting on of Christ," which can be done only symbolically, and not really in baptism, for the Romans were exhorted to put on Christ *after* they had been baptized (Rom. 12:14) but they were not exhorted to be baptized again; and hence Christ is really put on some other way, which *fact* can only be symbolized by baptism. Now, since the other ordinances are not necessary to the reality of the things they set forth, so we concluded that baptism is not necessary to the reality of the things it sets forth. We are baptized *eis* repentance, but so far from repentance depending on baptism, the very reverse is true. We are baptized *eis* the name of the Father, Son and Holy Spirit, *eis* Christ, *eis* the name of Christ, *eis* the death of Christ, etc.;

but none of these depend on baptism, but baptism depends on them. Only the *really* dead are to be baptized, hence we are baptized *eis* death symbolically. If we are baptized *eis* one body, the one body really exists before our baptism, and our baptism is the formal declaration of it. Then, is it not reasonable to conclude, that the same interpretation should be given to baptize *eis* remission of sins? If baptize *eis* repentance denotes the *previous* repentance, then does not baptize *eis* remission denote the *previous* remission? Christ blood was shed *eis* remission, but the shedding of that blood was not an outward ordinance. If ordinances declare symbolically what has taken place, and typically what will take place, then the remission of sins is either before baptism, or after baptism, and can not be in baptism.

This view is powerfully confirmed, not only in the *Province of Ordinances*, but also in those many Scriptures which predicate salvation with all of its accompanying blessings to grace, "through faith, and that not of yourselves, it is the gift of God; not of works, lest any man should boast." All efforts to make pre-baptism faith a dead faith, have resulted in failure, and resemble one cutting off the limb on which he sits; for it effectually makes his baptism a dead baptism.

The woman of whom Christ said: "She loved much because she had been forgiven much," and to whom he said: "Thy faith hath saved thee,

go in peace," was a proper subject for baptism. If she had *not been* baptized, then salvation was predicated of her pre-baptism faith, and her pre-baptism love evidenced her forgiveness. If she *had been* baptized, then Christ overlooked her baptism, and predicated her salvation of a faith that was not expressed, or "perfected" in baptism, and proved her forgiveness by a love that expressed itself in other ways than baptism. When Christ said: He that believeth not is condemned, but he that believeth is not condemned, he was talking about faith necessary to baptism, for he was addressing an unbaptized man on the subject of salvation. When he said: "He that believeth on the Son hath everlasting life, and shall not come into condemnation, but is passed from death unto life," he was talking of the faith that is pre-requisite to baptism, for he was talking to unbelievers. When Peter said: "To him give all the prophets witness, that through his name whosoever believeth in him should receive remission of sins," he was addressing unbaptized Gentiles, who, hearing this, believed; and God who knows the heart, bore them witness giving them the Holy Spirit as he did to the Apostles, and put no difference between them, purifying their hearts by faith. And when they spoke with tongues and magnified God, then answered Peter: "Can any man forbid water that these should not be baptized

who have received the Holy Ghost as well as we." When Paul spoke of "the righteousness of God by faith in Jesus Christ unto all and upon all that believe," he was referring to a righteousness by faith as "witnessed by the law and the prophets." This faith was expressly "without works," and "without law," and evidently without baptism. So, all the scriptures that predicate salvation and its blessings of repentance, confession, love, etc.; and those promises to prayer, sacrifices and good works. These could not be fulfilled to the unbaptized millions who have repented, believed, confessed, loved, prayed, sacrificed, and continued to the end in good works, if baptism was essential to salvation. If space permitted I would add the testimony of our experience, and personal consciousness, to the obtaining of these blessings according to the promises, and by which we *certainly* know, that baptism is symbolical and in no sense a saving ordinance.

XI.

*WHY CLOSE COMMUNION AND NOT
OPEN COMMUNION.*

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Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls.

And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and of prayers.
—Acts 2:41-42,

Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you.—1 Cor. 1:2.

XI.

WHY CLOSE COMMUNION AND NOT OPEN COMMUNION.

BY close communion we mean that practice among Baptists in which they limit the participation in the observance of the Lord's Supper, to those who are members in good standing in Baptist churches. And by open communion the practice of other denominations in which they give and accept invitations from members of other churches. I believe the practice of close communion as observed by the Baptists is right and proper, for several reasons.

I. BECAUSE IT IS SCRIPTURAL.

The Lord's Supper is a church ordinance, and can be properly observed only as a church ordinance. And therefore those only who are members of a church can properly partake of it. It is an ordinance given by the Lord Jesus Christ to be observed by his churches and in his churches. And there is no instruction nor provision for extending the ordinance, or the observance of it to any other.

Leaving aside, for the moment, the question of time and method of its establishment and full equipment, the Savior organized his church and prescribed its characteristics, established its laws, gave its doctrines, outlined its mission.

To his churches he gave the ordinance of the Lord's Supper, as a sacred trust, to be kept and observed till he shall return in personal presence to the earth again. And he has clearly indicated his will as to the character and qualifications of the persons who shall partake of it. I repeat he has indicated the character, thus showing that those without moral character, as for instance infants, were not prepared to partake of it; and qualifications, showing that certain experiences must precede the approach to the table.

The Bible summons all men to obey the Lord Jesus Christ. And to those who give heed these commands are given. "*Repent, believe, be baptized, do this in remembrance of me.*" These occur in the same unfailing order. Where one is expressed alone, it presupposes all that go before it in this order. And where two or more occur together, they always stand, I think, in the order of their precedence, repentance preceding faith, repentance and faith preceding baptism, and repentance, faith and baptism preceding the "*do this in remembrance of me.*" So that no one can begin in the middle of the series and proceed to the end without first obeying those that go before. No

one could exercise faith unless preceded by repentance. I speak with respect to nature rather than time. Nor could one be Scripturally baptized until he has believed; nor properly approach the Lord's table unless he had been previously baptized. The first active step for the sinner is repentance. The next is faith in the Lord Jesus as his Savior. Then comes baptism, and all these before the table. And since no one could be baptized without the assistance or cooperation of other parties, the Lord has provided for that. And his provision excludes the provision on the part of any others.

A little careful and discriminating thought will discover to us the reason for the order of these commands, for they are given in harmony with the nature of things. Let us examine these with reference to the last two, as just here there is some need of clear thinking. We say that no one is prepared to approach the Lord's table until he has been properly baptized. The Savior's commands make this true. But I think we can discover why his commands had to be given in this order, if they were to have the significance he intended to attach to them.

In baptism, as designed by the Lord, we are baptized into his death. This is symbolic of course. But symbols must represent realities. What is that reality? It is the consciousness of the death of Christ for our sin which we appro-

priate by a living faith. But there is at the same time another death, the death of the sinner to his old life of sin. He now is "crucified with Christ." And henceforth the life he lives is no more unto himself, but unto the Lord. He now for the first time has a vivid knowledge of the death of the Lord. And it so lays hold on him that he dies with him. And to represent this death, this first knowledge of his death, the man who died to sin, and died with Christ, is buried to sin, and is buried with Christ in baptism. But this death of the old life is the beginning of a new life. For he rises now with Christ to walk in a new life. Hence the Scriptures say that we were buried with Christ in baptism, wherein we are risen with him.

Now, and never before, is the believer ready to approach the Lord's table. For at the Lord's table he is to remember the Lord's death, or if I may so express it, he is to reknow the Lord's death. Baptism represents the first knowledge of the Lord's death, and the Supper the subsequent reknowing or remembrance of it. It goes with the saying that a man could not remember what he had never known. Both his first knowledge of the Lord's death, and his subsequent remembrance of that death are to be symbolized. The first knowledge of it by baptism and the second by the emblems of his broken body and shed blood. And it is appropriate that these symbols

should have the same order of their realities. It is just this way that the Greek represents it. In English the prefix *re* means again, as recount means to count again. Now in English we do not use the word "*member*" in the sense of "*know*." But "*re-member*" in the sense of "*re know*." As in the text "do this in remembrance of me."

Or again. Baptism symbolizes the beginning of the new spiritual life, or the new birth. And the Lord's Supper symbolizes the sustenance of that life. And as we are born first and then nourished the ordinance which signifies birth ought to precede that which signifies nourishment.

2. BECAUSE IT PRESERVES DENOMINATIONAL INTEGRITY.

The Baptist denomination is held together by no ecclesiastical or episcopal organization. We are so many units of the same kind and as a denomination, we are what we are because we believe something definite and distinctive. I might perhaps be allowed to say we hold a circle of views and convictions that differentiate us, from all the world, and so from all religious denominations. Our conception of what the Lord intended us to be, and desires us to be now, requires practices which characterize us. The very basic principle of our organic life is unfaltering obedience to the Lord Jesus Christ. We believe that this is the truest and worthiest thing we can

do; the wisest and best; the safest and most effective way to serve him, and to serve the world. For Jesus said, "if ye love me keep my commandments." And he said also, "In vain do they worship me, teaching for doctrine the commandments of men;" and again he asks, "Why call ye me Lord, Lord, and do not the things which I say?"

Let no one think that we are willfully perverse, or that we do care nothing for the opinions, feelings or good will of others. We covet their highest good and their favorable opinion. But our convictions are imperative and they limit us. Are we charged with placing limitations on others? We have first placed them on ourselves. We ask nothing of anybody that each one of us has not personally performed. The Lord's table in Baptist churches is open to all the world. But there is only one way to it. And whomsoever you see at the table in a Baptist church has come the same way. Try the Lord's appointed way, repent, believe and be baptized and preserve an orderly walk, and you will find no bars across your way.

But we are asked to change our practice. Were we to change our practice, we should be compelled first to change the contents of our faith. But to change the contents of our faith, would be to change our very denominational nature, or constitution. And to do that would be but to make another and a different denomination. For our

faith is a unit, which would be destroyed by a change. And Baptists do not believe that the multiplication of denominations has ever been conducive to the best interests of the Lord's cause, nor the salvation of the world. Nor do we think such a change in our denomination would contribute to that end. But to abandon the principles which require close communion as a Baptist practice would destroy our denomination as such. And I do not think that even those who plead for open communion would ask it at that cost.

3. BECAUSE IT IS THE KINDEST AND MOST CHRISTIAN PROTEST WE CAN OFFER TO THOSE WHO DEPART FROM THE TRUTH.

It is remarkable that there should be occasion for saying that Baptists believe, and greatly rejoice in believing, that there are many, very many excellent Christians who are not Baptists. We heartily wish they were Baptists. And we are led to believe that many of them could become Baptists without any very great sacrifice of principles or convictions. And we believe convictions ought to control men.

Now many of these dear people seem to desire Baptists to so far depart from their practices as to eat the Lord's supper with them, and invite them to eat with us. They have perfected an organization which they call a church and they are

not satisfied until Baptists also recognize it as such. And because of the intimate relation between baptism and the Lord's Supper, they perceive that to acknowledge one is practically to acknowledge the other. So they seek recognition at the table. We believe that it was a departure from the truth to organize any one of these. And that every one of these organizations hold and teach error. But at the same time we hold another cherished doctrine, which is known among us as Liberty of Conscience. We have always contended for this. And we believe it to be as much a right of other men as Baptists. So we can only enter our protest against their unscriptural organizations and the error which they teach. And the practice of close communion is the kindest and most Christian way in which we can do so. For by confining the Lord's Supper to our own fellowship and refusing to accept their invitations we effectually manifest our dissent from their views and practices, and yet in no way interfere with their utmost freedom. This is no railing accusation. It is as mild as it can be made, and leaves them the utmost freedom of conscience. This practice of close communion is not of our own choosing, while it is most agreeable to our ideas of right. If there had been no other organizations started and asking to be recognized as churches, the terms would probably never have come into use. But they must properly conclude that for us to recog-

nize them at the Lord's table would be to recognize them as churches.

But is it not worthy of remark that this complaint is always urged against the Baptists, as if Baptist recognition was of special value? Who ever heard an open communionist complain about the close communion of any except Baptists? And yet Baptists are not the only close communionists. But they seem to feel especially the lack of recognition by the Baptists. To the thoughtful student this is a very significant concession to the claims of Baptists to be the true churches of the Lord.

4. BECAUSE TO EAT WITH THOSE NOT PREPARED TO
COME TO THE LORD'S TABLE WOULD BE TO EN-
COURAGE INDIVIDUALS TO THEIR
OWN CONDEMNATION.

For whosoever eats this bread and drinks this cup when he is not prepared to do so, brings condemnation upon himself. The revised version of the New Testament puts it thus:

“Wherefore whosoever shall eat the bread or drink the cup of the Lord unworthily, shall be guilty of the body and the blood of the Lord. For he that eateth and drinketh, eateth and drinketh judgment unto himself, if he discern not the body.” One who is not regenerated could not possibly discern the body as broken for him, or the

blood as shed for the remission of his sins. One not baptized is not prepared to "do this in remembrance" of the Lord, as we have seen before. Now if Baptists, by invitation, or by accepting the invitations of others should encourage such persons to partake of the emblems in this way, they would encourage such to bring condemnation upon themselves. And in so far as they influenced them, would be parties to their sin.

There are other reasons why I believe that the practice of close communion is right rather than open communion. But with these I submit the case.

XII.

WHY CONVERTED CHURCH-MEM-
BERSHIP.

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But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light.—1 Peter 2:9.

As many as received him, to them gave he power to become the sons of God, even to them that believe on his name:

Which were born not of blood nor of the will of the flesh, nor of the will of man but of God.—John 1:12-13.

XII.

WHY CONVERTED CHURCH-MEMBER- SHIP.



ESUS said: "Except a man be born again, he can not see the kingdom of God." John 3:3. To put this in plain English, our Lord teaches that only converted people should belong to a church. Baptists stand squarely for this doctrine. We contend that only those who have been regenerated by the Holy Spirit through intelligent faith in Christ, and who have confessed their faith in word and declared it in baptism, are scripturally qualified for church membership. We would not claim that every Baptist is converted; for, unfortunately, unconverted persons, those honestly deceived and hypocrites, have been received into our churches; but their number is not large. Nor do we hold that all members of other communions are not converted. We greatly rejoice in the many examples of eminent piety outside of our ranks; and we gladly believe that the vast majority of those who profess faith in Christ everywhere are

converted. Our contention is simply this: Baptist principles strictly applied would exclude from church membership all but the converted; whereas the principles of other denominations strictly applied would include in their respective church memberships some who are not converted. That is, non-Baptist churches, by admitting the unregenerate into their membership, can not be pure spiritual churches; whereas Baptists, by admitting only the regenerate into their membership, are the only people who even in theory stand for the pure spirituality of the churches. That is, Baptist doctrine is the only system of truth which will logically, inevitably and ultimately make a church a pure spiritual body of Christ.

I. It is but just to examine these statements a little more in detail to see if they are in fact true. In the first place, is it true that Baptist principles strictly applied in practice will limit church membership to the converted exclusively? We can answer this inquiry only by looking at the customs of our churches. Baptists demand a public, personal, intelligent profession of faith in Christ before admitting any one into their churches. We will not receive one individual into membership on the confession of another individual; for we repudiate in theory and in practice the doctrine of proxies in religion; for "Every one of us shall give account of himself to God," Rom. 14:12. This public profession of faith is the voluntary act

of an intelligent moral agent declaring his conversion. No one is ever admitted into a Baptist church until he professes conversion. Again, Baptists demand that the convert shall further declare his faith in baptism, a public immersion of the believer in water. Thus we require two professions of the applicant for church membership; one in the word of confession, the other in the act of baptism. In the former the convert speaks his faith; in the latter he acts his faith in the solemn symbolism of immersion. All of this is a genuinely kindly arrangement; for a church would be untrue to the applicant for membership if it did not assist him by simple and severe tests of his true heart condition to ascertain certainly and consciously the fact of his conversion; and a church would be untrue to itself if it did not exercise the utmost care to prevent those who are honestly deceived, or hypocrites, from assuming duties and obligations which they will certainly renounce to the injury of their own souls and the distress of the body of Christ. Thus Baptist churches in principle and in practice do all that human beings can do to make a church a spiritual body. If an unconverted man gets into a Baptist church, he must profess conversion, and his presence in the membership is not the fault of the church but of himself. If after joining a Baptist church, it is discovered that one is not converted, then it is his duty to withdraw, or it becomes the

duty of the church to exclude him. Thus we see that Baptist doctrine will inevitably and ultimately produce a pure spiritual church.

II. In the second place, it is equally just to inquire if the principles and practices of other churches do introduce into their respective memberships some who are not converted. We can answer this inquiry only by looking at the creeds and customs of these churches. These can broadly be divided into two groups; that is there are two kinds of practices in non-Baptist churches which may introduce the unconverted into church membership.

I. Those who practice infant baptism do in some sense consider these infants as members of their churches. In which case they have received into their churches those who can not exercise saving faith in Christ, and hence who are unconverted. Having thus introduced unregenerate material into their churches, their churches cease to be pure spiritual bodies. And these churches are themselves responsible for this, for it is the act of the church that brings the unintelligent infant into membership. These churches are not to be excused as they would be in the case of hypocrites who creep into the membership by assuming conversion, or as in the case of those who are honestly deceived. This custom might be practically harmless if the infants would remain infants, but they will not. Often the unregener-

ate infant grows into the unregenerate man, and these congregations are embarrassed by having un-Christian men in their membership as Christian churches. However harmless we may consider the practice, the principle is an error, and it will logically and inevitably destroy the pure spirituality of the church.

It is but fair to state that churches which practice infant baptism are of two kinds, viz.:

(1) There are those who claim that the infant is actually regenerated in baptism. Cardinal Gibbons states the belief of Catholics: "Water is the appropriate instrument of the new birth." "Hence baptism is essential for the infant in order to attain the kingdom of heaven." As the infant can not believe, it follows that baptism must do all of the saving. The Episcopal view of this matter can be found in the formula for the baptism of infants: "We receive this child into the congregation of Christ's flock." "Seeing now that this child is regenerated and grafted into the body of Christ's church," etc., etc. In both cases we have baptismal regeneration pure and simple. If baptism regenerates, then unbelieving children would be converted church members. Laying aside the paradox as to how one incapable of exercising faith can be converted when faith is necessary for conversion, Baptists would contend that baptism does not regenerate, and that this practice of Romanists and Episcopalians opens a wide door

for the admission of the unconverted into their churches. For it is in evidence on all sides that some who received this presumed baptismal regeneration in infancy fail to give any evidence of it in maturity, either in a profession of saving faith in Christ, or in the practice of piety, and yet they remain unchallenged members of the churches which they were baptized into. Thus these churches assume a grave risk of not being pure spiritual bodies of Christ.

(2) Again, there are those who practice infant baptism who profess not to believe that the baptism saves the infant; and yet these all do in some sense receive these infants into their church memberships. The position of all such can be fairly stated in the language of the Presbyterian confession of faith, viz.: "The infants of one or both believing parents are to be baptized." "Baptism is a sacrament of the New Testament, ordained by Jesus Christ, for the solemn admission of the party baptized into the visible church." "The visible church consists of all those who make a profession of true religion together with their children." "The infant seed of believers are members of the church." Let it be noted that this second class in the practice of infant baptism denies a belief in baptismal regeneration, though the writer does not see how they can escape such a belief, or some other fatal error, if the logic of their position is severely pressed to a

just conclusion. For they baptize infants either to save them, or not to save them. If the baptism is not to save, as they say, then the baptism of the infant must be for a declaration of faith, or for some other purpose. It can not be a declaration of the infant's faith, for the infant has not and can not have intelligent faith, nor is the act of baptism the voluntary act of the infant. If it be a declaration of faith, it declares the faith of some person other than the infant. But we have no right to baptize one person on another person's faith. Rom. 14:12. If the baptism of the infant be neither a saving act, nor a declaration of faith, then it is for some other purpose. But, if they use baptism for any other purpose save as a declaration of faith, they pervert that ordinance from the meaning and mission which Christ gave to it; and besides they construct two baptisms, one for adults with one meaning, and another for infants with another meaning, which is contrary to the scripture which saith: "One Lord, one faith, one baptism." Eph. 4:5. Therefore as they turn away from baptismal regeneration to escape one error, the logic of their position coerces them either into the practice of proxies in professions of faith, which is an error condemned by Rom. 14:12, or into a perversion of the ordinance, which is contrary to Eph. 4:5.

But turning away from these objections which are fatal to the practice of infant baptism,

it is just that we should fairly examine the grounds of those who are in this practice and yet who claim that they do not believe in baptismal regeneration. They allege two reasons for baptizing their unregenerate infants into their church membership. This inquiry is legitimate to this paper because infant baptism leads to infant church membership.

(a) It is argued from the baptism of certain households (Acts 10:47; 16:15; 16:32-34; 1 Cor. 16:15) that there were infants in those homes which were baptized into church membership. It is enough to say in reply that the burden of proof is upon those who affirm that there were infants in those homes. The only possible proof is the Scripture record. But the record contains no mention of infants. Therefore the assertion is without possibility of proof. If you will look about you, you will see many homes where there are no babes. Besides, there are intimations in each account of these household baptisms which deny the assumption that there were babes in these homes. In the case of Cornelius it is said that "all his house *feared* God;" Paul and Silas "*comforted*" those who were baptized in Lydia's home; Paul distinctly tells the jailer that those who "*believe*" should be saved; and it is said of the household of Stephanas that they all "have addicted themselves to the ministry." None of these terms or conditions could apply to infants, they describe the acts

of intelligent believers. There is no such thing in the New Testament as infant baptism begetting infant church membership. It is true that Jesus blessed babes but he did not baptize them. Late in our Lord's life his disciples quarreled at mothers for bringing their children to Jesus. Matt. 19:13. If infant baptism had been in vogue then these disciples would have welcomed these babes into the church. The New Testament recognizes as church members none but converted adults.

(b) Again, it is alleged that the infants of believers should be baptized and received into the church for the reason that baptism takes the place of circumcision; that as circumcision inducted the infant into the Old Testament church, so baptism inducts it into the New Testament church. This is a blind confounding of the Jewish state with the Christian church. There was no Old Testament church with its rites corresponding to the New Testament church with its ordinances. The Christian church was for the first time set up in the New Testament. Circumcision was a racial, not a regenerating act. It has always been true that men became the true children of Abraham through faith, not through any rite, be it circumcision or baptism. One could be born a Jew, but all must be re-born to become Christians. And so circumcised Jews and uncircumcised Gentiles were alike baptized on the common grounds that

they believed in Christ. This is clearly the teaching of Gal. 3:29: "If ye be Christ's, then ye are Abraham's seed, and his heirs according to the promise." To be Christ's one must believe; infants can not believe, and so they are not entitled to baptism or to membership in a Christian church. Thus again true scripture teaching blocks the entrance of unregenerate children into Christian churches.

There is no warrant either in scripture doctrine or precedent for the baptism of infants; and those churches which in any sense receive into their membership these baptized unregenerate infants have in that far destroyed the pure spirituality of their churches. Their very principles unavoidably lead them into receiving the unconverted into their membership.

2. Infant baptism is the most frequent way of bringing the unregenerate into church membership; but we are now to examine other practices of non-Baptist churches which may corrupt the pure spirituality of the body of Christ. A word before getting to the main point about the danger of receiving members into churches on probation. In some sense they are members, and yet their conversion is not certain. The probationer may turn out to be a Christian, or he may not. As long as he is on probation his conversion can not be affirmed, and the church which receives him is not a pure spiritual body. If probationers are on

its list all the time, then it never is a pure spiritual body. Nor is this all the harm such a church does itself; this practice will inevitably lead men to believe that there is a saving efficacy in just belonging to a church. They will come to look to Christ and church membership to save them. This is a fatal partition of faith. How very dangerous this is will appear in the next paragraph.

Next to infant baptism the most prolific source of unconverted church members is sacramentarian baptism administered to adults. There are churches which do not practice infant baptism and yet they attach a saving significance, in part or in whole, to the baptism of adults. From this perversion of the meaning of baptism arises another danger of an unconverted church membership. For we are saved by faith in Christ alone (Jo. 3:16; Acts 16:31; Eph. 2:8). Our Lord did not invent baptism to help him save sinners. A man who gives part of his faith to Christ and part to baptism has a divided faith. Paul says that to such a man "Christ is become of no effect," Gal. 5:4. The apostle is arguing this matter in Galatians. In the fifth chapter he maintains that to administer circumcision as the ground of salvation, or the condition of justification, is to renounce Christ himself. It does not take Christ and circumcision to save a soul, and to divide one's faith between the two results in a renunciation of Christ. Just so baptism can be no part of salva-

tion without destroying the pure faith principle of redemption, and "Christ is become of no effect." If "Christ has become of no effect" to such a one, then he can not claim conversion; and, if he comes into the church with this divided faith, he will be an unconverted church member. This teaching is severe, but Paul emphatically declares that to condition salvation, in part or in whole, on any ordinance or institution is to do away with Christ himself. If the inquirer in any sense looks to circumcision or to baptism, or to church membership to help in his salvation, then he has destroyed the possibility of his salvation because he is not trusting Christ alone for redemption, for our Lord will not accept a divided heart. Thus the practice of sacramentarian baptism and of probationary membership may open the door for the unregenerate to enter the churches.

So far as the writer knows Baptists are the only people who are entirely free from infant baptism, on the one hand, and from sacramentarian baptism on the other. We condition salvation for all alike on simple, personal faith in Christ. We admit into our churches only those who have, or who profess to have, this saving faith. Thus Baptist principles strictly applied will admit to church membership only those who are converted, which is the first proposition laid down in the opening paragraph of this paper; whereas, the principles of other denominations strictly applied

will include in church membership some who are not converted, which is the second proposition affirmed in this argument.

III. In the third place, it is just to inquire into the correctness of the Baptist position. Ought we to have only converted persons in our churches? Should churches be pure spiritual bodies? We answer these questions in the affirmative. The proposition submitted is this: Only the regenerate should be members of a church because of what a church is and does; and we appeal to sound reason and obvious Scripture teaching to support this proposition.

The Greek word for church (*ekklesia*) means "the called out." Only those can be called who can hear and who can come. This recognizes intelligence and voluntariness as necessary qualifications of the called. God is calling on men to believe in Christ that he may organize them into churches to whom he will commit his word (1 Tim. 3:15) and his work (Matt. 28:19, 20). In the nature of the case, only those can answer this call who can understand its conditions, and who will voluntarily comply with its requirements, and who are qualified and competent to discharge the duties imposed. God does not refuse as co-workers men of humble gifts and children who have reached the years of discretion; but he does require willing loyalty and intelligent obedience. All who answer the call must be workers, though

they are not to be perfect workers. Capacity then is the necessary qualification in the called rather than competency. It would be absurd to think that God would lay the duties above mentioned upon those who could not, or upon those who would not, discharge them. Our Lord would not exhort impotent infants or unwilling unbelievers to go into all the world and preach the gospel. Hence it follows from the very work required of the churches that their members should all be active, intelligent, spiritual agents.

The New Testament history is in exact accord with this conclusion. Search the record and you will find no instance of a professedly unconverted man being baptized. There were doubtless hypocrites like Ananias (Acts 5:3) who came in under pretense of faith; but the one aim of our Lord and his followers was to recruit to their service only regenerate men to whom the work could be committed. Naturally enough those churches would receive into membership only those who could help in the work; and so baptism was refused to infants and unbelievers. The writer feels that in justice he must state that no denomination would advocate the admission of professedly unconverted adults into the church; but the practice of infant baptism and sacramentarian baptism will bring unconverted adults into these churches, and this is ample apology for the extended argument above on these two points.

Our Baptist churches in refusing to receive members in either of these ways are in exact line with New Testament precedent; and our practice of requiring an intelligent faith before baptism, and faith and baptism before church membership, is the only sure way of bringing into the churches the same kind of material that came into the Apostolic churches of the New Testament era.

We must look to the Scripture for more explicit instruction. If we would know the qualifications for church membership, let us read Acts 2:41-47. Every person which the Lord added to that Jerusalem church was converted. Here is the description of them: They "received his word," were "baptized," and "continued steadfastly in the apostles' doctrine and fellowship," etc., etc. Surely these terms can not apply to infants or to unbelievers; there were none such in that Jerusalem church. In Acts 11:21 we have a description of the material which was gathered into the church at Antioch: "A great number *believed* and turned unto the Lord." Under these conditions there could be no infants in the Antioch church. A duty is required of church members which none but intelligent converts can discharge: "Give an answer to every man that asketh you a reason of the hope that is in you." 1 Pet. 3:15. Infants and unbelievers can not do this. The discourses of Jesus, and the Epistles of Paul, Peter and John are all addressed to intelligent,

spiritual agents. The saints are those who can serve. The argument from Scripture is cumulative and conclusive that all church members should be converted. The reason is that God wants in his churches only spiritual workers to do his spiritual work. Baptist practice is in exact accord with this Scripture principle.

To admit the unconverted into the churches is to destroy the very nature of the church. When we speak of a church being a pure spiritual body we mean it has in its membership only those who have been regenerated by the Holy Spirit through faith in Christ. We have proved from Scripture that only the regenerate should be admitted to church membership; hence to receive the unregenerate would pervert the very nature of a gospel church. A church is the body of Christ, 1 Cor. 12:12-27; it is a big composite body made up of individual believers who belong to it as organs and members. Each member of this body must be alive, that is he must be converted; he must by the power of the Holy Spirit be competent to discharge the spiritual functions of a member of the spiritual body of a church. The living Christ dwells in this body; through it he speaks, and in it he walks and works (1 Cor. 3:16; 2 Cor. 6:16). Now, if through infant or sacramentarian baptism, or through probationary membership, the unconverted are brought into a church, then Christ's body has become afflicted with dead mem-

bers, and the very nature of that church is perverted and its work hindered.

The importance of this doctrine can hardly be overestimated. There are many who honestly misconceive the nature and mission of the church. A church is not a nursery for infants, nor an infirmary for the ungodly, nor a refuge for the unbelieving and the indifferent; it is a recruiting station for the soldiers of the cross every one of whom is commanded to fight the good fight of faith. To change the figure, "the church is a force not a field." The world is the field, and the church is the force to work the field. The work is spiritual and the force must be spiritual. It will not do to have in an army those who are not soldiers, or in this force those who are not workers. Hence we see from its very nature that there is no place in a Christian church for the unconverted. From an understanding of this doctrine we Baptists limit church membership to those who profess conversion. We hold that scripture and reason support our position that a church is a pure spiritual body and that none but the regenerate are to be received into its membership. Relying on this truth, we reject infant and sacramentarian baptism, we refuse probationary membership, and we require an intelligent profession of faith before baptism, and faith and baptism before church membership. We contend that these requirements are the only true safe-guards for the

spirituality of the churches; and being the only people who hold these doctrines in their purity and simplicity, we affirm that Baptist principles are the only tenets which will inevitably bring the churches to the New Testament standard of membership. Only as churches are pure spiritual forces can they accomplish their true spiritual mission in this world.

This is a proud position which we occupy but we do not hold it proudly. These doctrines beget humility, sympathy, and mighty dependence on God. If we hold this high standard of church membership, then we assume a high standard of duty. If we are all God's children then we should all "do justly, love mercy, and walk humbly with our God," *Mi.* 6:8. In a peculiar sense we should "do good unto all men, especially unto them who are of the household of faith," *Gal.* 6:10. We should be conspicuous in works of charity and love, and foremost of all in preaching the gospel to the world. If in fact ours is the best doctrine, then we should be the best people and have the best churches. And so the claims set forth in this paper do not exalt us, they humble us and fill us with love for all humanity.

XIII.

*WHY SUNDAY SCHOOLS IN BAPTIST
CHURCHES.*

By N. B. Broughton.
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Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes.

And ye shall teach them to your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down and when thou risest up.—Deut. 11:18-19.

XIII.

WHY SUNDAY SCHOOLS IN BAPTIST CHURCHES.



LET us consider two matters in connection with our Sunday school work as Baptists—first, several reasons for the existence of the Sunday school, and, second, some suggested methods for increasing its efficiency.

Why a Sunday School in a Baptist church?
Several reasons suggest themselves.

I. BECAUSE OF WHAT THE SUNDAY SCHOOL IS.

We must acknowledge with regret that a great many persons have a very mistaken conception of the real nature of its work. They think that it is merely a place for the care of the children on Sunday morning—a sort of World's Fair "Baby Room." So widespread is this erroneous idea that in almost every community when boys get to wearing long pants and standing collars they think they are "too old to go to Sunday school." They accent in speech and thought the "Sunday" and forget that it is a "school." The Sunday school in truth is *that agency of Chris-*

tianity to which is especially committed the teaching of the Scriptures. If we fail to thoroughly realize this fact we shall fail in our appreciation of its purpose and power.

II. BECAUSE WE NEED SUCH A TRAINING SCHOOL.

More than any other denomination, we Baptists need a well organized, well equipped Sunday school in every church—indeed in every mission station. We need the training that it will give.

a. As to Doctrines.

This is emphatically true because of our very polity. A religious organization without the usual constitution and by-laws, book of discipline or any such thing; a denomination calling no man lord, and without appeal to any earthly court, priest or potentate; a people with but one book and that book the Bible; surely if we fail to “Search the Scriptures”—if we fail to teach God’s Word, there can be no hope or expectation of our occupying that position which it is our duty and privilege to occupy.

b. As to Giving.

A Sunday school in every Baptist church and that school given a proper conception of its true work, would soon supply us with a great host of trained, systematic givers instead of a multitude

that no man can number that take pleasure in a freedom they claim to possess.

As Baptists we are to-day facing the great question of how shall we enlist all our people in the financial support of the cause of the world's evangelization? On every hand men and women are saying, "Here am I, send me;" but for lack of means in the Lord's treasury, they are not sent. Organize a Sunday school in every Baptist church, give to that school the one work of teaching God's Word, of imparting His commandments—and we shall see such a quickening in the gifts of our people as has never yet been seen.

III. BECAUSE OF ITS EFFICIENCY AS AN EVANGELIZING AGENCY.

The Sunday school is the greatest of all the agencies given to the churches of Jesus Christ for bringing the world to God. This is true, in the first place, because it is a school, and there must be knowledge before there can be belief. There must be fact before faith. It is true, in the second place, because the material upon which it works is usually in the plastic state.

Daniel Webster once asked Thomas Jefferson the patriotic question: "What is to be the salvation of our nation?" After a pause, Jefferson replied: "Our nation will be saved, if saved at all, by teaching the children to love the Savior." Solomon's saying, "Train a child up in the way he should go,

and when he is old he will not depart from it," to-day has the warrant of every century's experience that has passed since he said it. "Lycurgus," says Plutarch, "resolved the whole business of legislation in the bringing up of the youth."

Statistics gathered by associations and conventions show that more than ninety per cent of all the membership of all our churches have come to us from the ranks of the Sunday school. It is further clearly established not only as to the organized church, but also as to our mission stations, that without a Sunday school we need hardly hope for increase, for progress, for conversions.

IV. BECAUSE IT IS COMMANDED.

Some persons have an idea that the Sunday school is not a Bible institution, but is purely man-made. They say that Robert Raikes started the movement. There never was a more mistaken notion. Robert Raikes simply revived in England what had been in existence in Palestine before the time of Christ. Let us remember that *preaching* the Word is not the same thing as *teaching* the Word. The preacher proclaims the truth; the teacher examines it with his students by questions and answer. Both urge the acceptance—the preacher by general exhortation, the teacher by personal application. You can *preach* to trees and stones, but you can't *teach* them. The gospel

is meant for *men*, and so the teaching of it (the work of the Sunday school) is commanded :

a. By Christ's Example.

Christ was both preacher and teacher, and yet an examination of some passages in the New Testament will show us that His special, emphatic work was that of teaching. In Matthew 4:23 and 7:29 we find, he went about all Galilee teaching in their synagogues as one having authority; and in Mark 1:22 that they were astonished at his doctrine for he taught not as the Scribes. Sometimes it was with one scholar, as Nicodemus or the woman at Jacob's well, and then again the crowd, as in Mark 10:1. He not only taught in the synagogue, and by the seaside, but in the streets, as indicated by Luke 13:26. So important was this teaching work to the Master that he never let an opportunity escape; even during the feast he went into the temple and taught, as in John 7:14, and early in the morning as in John 8:2. When asked by the high priest of his disciples and his doctrine, he replied, "I ever taught in the synagogue and in the temple."

b. By the Apostles' Example.

Among the first of the apostles to be persecuted were Peter and John, and reference to Acts 4:18 and 5:28, 42, shows that it was because of their teaching. In Acts 11:26 we are told that

Barnabas and Saul conducted a school of twelve months duration, and as one of the results "The disciples were called Christians first in Antioch." And a further result was the qualifying of others who became teachers. This is the first account we have of what in this day we call a normal school, judging from the work that followed.

The apostle Paul, though a great preacher, relied very much upon teaching. In 1 Cor. 4:10 he says, "I teach everywhere in every church." And he means by that the method of asking and answering questions, the only way that true teaching can be done. Refer to 1 Cor. 14:19 and you see he urges the value of teaching with the voice. In 1 Tim. 6:2 Paul tells the young apostle to teach and exhort, showing that he recognized the value of both and that he did not regard them as one and the same thing.

To the Sunday school is committed this important work begun by Jesus Christ and followed up by his apostles, as to no other agency connected with a church of God.

c. By the Great Commission.

As Baptists, the Great Commission, as recorded in Matthew 28:19, 20, contains our marching orders. It naturally falls into three parts—making disciples, baptizing them, teaching them. The first is the mission work, the second the observance of his ordinance symbolizing His death

and resurrection, and the third, imparting His commandments. That is our work, and with us as Baptists the Sunday school is organized for obeying the last or third division of the Great Commission.

To conclude this part of our investigation, we Baptists need the Sunday school because of its efficiency as a training school for our denominational doctrines which we ought either to teach or abandon; because of its efficiency as an evangelizing agency, one command being to evangelize the world; and, lastly, because it is commanded in the Scriptures, indirectly by the example of Christ and the apostles, directly by the words of the Great Commission. We need it as a denomination. We need it as Christians. Being responsible for the use of the best instrumentalities possible, we can not afford to be without it. Claiming to be followers of the author of the Great Commission we dare not be without it.

HOW SHALL WE INCREASE THE EFFICIENCY OF THE SUNDAY SCHOOL.

Realizing the great value, the incalculable blessing possible to the Sunday school, the demand is upon us as Baptists to extend the work. How shall we do it?

I. *By a wide reach to interest the people.*

We organize all sorts of forces to reach the churches. We urge the importance of broadcast-

ing our literature in all our homes. We hold mass meetings, institutes and conventions to stir our people in behalf of missions. These are good, but have we not gone ahead of the foundation work and erected a structure that could not stand? In some communities there are many—in most communities there are a few, that deeply feel the great importance of a well organized Sunday school. The work before us as Baptists is that of enlisting our whole people in this great work.

2. *By the whole church being concerned for the success of the Sunday school.*

Our most serious trouble as Baptists is not in getting a Sunday school organized in every church so much as enlisting the sympathy and cooperation of all the members. And to this work we believe we need first of all to address ourselves. The great majority of our churches are content with their ability to report to the association each year the fact that they have a Sunday school, giving but little thought or concern about the work committed to it or how that work is being done. In too many of the churches the Sunday school is almost a separate organization and is in all respects so treated. A closer relation is needed, and the more intimate it shall be made the more certainly may we look for an extension of the work.

3. *By organization for increased attendance and better methods.*

An inquiry in towns, cities and country neighborhoods has revealed the lamentable fact that less than one-fourth of our population in the southern states, not including the larger cities, are outside of the Sunday school. We are not surprised with the condition in the large cities, but when these are left out, and our small towns, cities and even country districts, only are considered the showing is cause for deep concern.

The cause for this is due largely to our want of systematic effort to change it. And this is all wrong. One of the very first things to be kept in our view in our Sunday school organization is that of reaching all the people.

As Baptists we have made a great mistake in this matter. With a church organization so near the people our Sunday schools should swarm with young and old.

House to house visitation, as observed by a few schools, if regularly and persistently pursued by all, would bring into our ranks such a multitude as we have not dreamed of. The people are all about us. We have said "come" in a very quiet, orderly way but have not gone "out into the highways and hedges and compelled them to come in." The house that fails to do this will be empty. The house that obeys the command "may be filled."

An illustration of this comes to us as we write. A little over one year ago there was a Baptist Sunday school in the little town of P. with 45 to 60 members enrolled. The superintendent of the school attended an Institute that was held in a neighboring village and during its sessions became deeply concerned for the extension of the work at his home. House to house canvassing was freely talked about at the Institute and on returning to the village of P. he at once organized this work in the interest of his own school. As a result of that effort, in less than one month the little school of 45 to 60 had run up to 175, and soon to over 200. As a further but natural result, a revival of religion soon began in the church and over 150 persons professed faith in the Lord Jesus Christ.

Not only do we need to organize for largely increased numbers, but also for better methods of management and teaching. We must at once come to understand that the Sunday school demands the very wisest management and the most devoted and efficient teaching.

We are demanding these things for our day schools but we have sadly lost sight of their greater necessity for the Sunday school. And this accounts for so much of our work that is weak, unstable, not to say almost wholly wanting in attractive, holding power.

It was a *great* supper that had been prepared

for those in the highways and hedges, streets and lanes,—not a scanty, uninviting meal. There is abundance in the Gospel out of which to provide such a feast that all may be fed; and when they have freely and joyously partaken they will come again.

We need the most efficient and godly members of the church for the officers and teachers of the Sunday school—men and women who realize something of the great possibilities of the Sunday school, and who will give of their time, their talents and their means for its success. And we need organized methods for the training of these teachers. Just as a Normal school, the Teachers' Institute and the Summer school are being established in all our states in easy reach of the day school teachers, so we must organize for the enlightenment and helpfulness of the Sunday school teachers and workers.

4. *By making the Sunday school work a part of our educational system.*

Not only are special chairs for technical education being added to private and state schools but the same is true of our denominational schools and colleges, and therefore it is not necessary that our boys and girls shall go away from home in order to be trained for preaching, teaching, dentistry, law, mining, milling, mechanics, etc. They can be trained in these various lines here in the

south by the very best instructors. But how about Sunday school teachers? So far as we remember, not a school in the south, outside of our Theological Seminary, pretends to prepare students for teaching the Bible.

A few of the schools have added what is called "A course in Bible Study," or a "Chair of the Bible;" but not in one of these, so far as we know, do they pretend to instruct in the work of teaching the Bible.

But some will say a person can not teach what he does not know, and can teach if he knows what to teach. The last part of that proposition is a mistake. There are plenty of people that know much of the Bible and yet are not able to impart that knowledge. Many of these with a little special training would make splendid teachers in our Sunday schools. The truth is, for lack of training we have but few competent teachers in these schools. Once realize the great possibilities of the work and we shall find preparation for doing it in the most efficient way possible being furnished in all our Normal and Pedagogical courses.

Yes, we need a Sunday school in every Baptist church and then from these churches we ought to plant one in practically every community of people throughout the world, and use every effort

within our power to increase their efficiency, because in this God-given work is presented the opportunity for doing that personal work so necessary and so helpful to the development of the Christian and so indispensable in the work of winning souls for the Master.

XIV.

*WHY MISSIONARY AND NOT ANTI-MIS-
SIONARY.*

*By Rev. W. M. Harris.
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Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit.—Matt. 28:19.

And he said unto them, Go ye into all the world, and preach the gospel to every creature.

He that believeth and is baptized shall be saved; but he that believeth not shall be damned.—Mark 16:15-16.

XIV.

WHY MISSIONARY AND NOT ANTI-MISSIONARY.

THE THEOLOGY OF MISSIONS.



MAN comes into the world with an interrogation point stamped in fire on his immortal self, that increases in the intensity of its brightness and warmth as the world and life with their mysteries and problems unfold before him. He asks questions about everything, and ought to. He asks, "Is God?" And answers, "God is." Is it probable that this God would have anything to say to his creatures along those lines of necessary knowledge upon which they can make no progress of themselves? It is. Has any man appeared in history who claimed to be the Word, the utterance of God? Yes,—Jesus of Nazareth. Did he sustain himself in this marvelous role? Did he live up to his great claims? Did he live a life worthy of the Son, the manifestation, the Word of God? He did. Could a man be an imposter or a lunatic and sustain himself in such a character? No. The verdict of the ages is: "My Lord! and my God!"

To the man who has asked and answered these questions you come with another question. You say to him: "You are a follower of Christ, and you believe in giving his gospel to the whole world. Now, why? Why missionary and not anti-missionary?" And we are ready to answer.

First. *We are world-missionary and not anti-world-missionary because our Master has commanded his people to be so.* "All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations," (Matt 28:18, 19, R. V.).

During the session of the Southern Baptist Convention at Washington City, a smart man of the world remarked one day at the dinner table at my boarding house (the conversation having turned on the convention and its work) that he "did not believe in Foreign Missions." I said, "you and the Lord Jesus Christ differ on that subject." I shall never forget the very peculiar way in which he laughed; and he did not say another word. It probably occurred to him that while it is the privilege of the American citizen to "differ," yet differing with Jesus Christ on missions, or on any other subject, is poor business. Since he has said, "Go and make disciples of all nations" why, of course, there is nothing to do but to "go" and "make disciples." If missions did not "pay," if not a single heathen ever believed, if all alike refused to become disciples, to go and teach would still be but to obey the command. No

further reason for obedience to orders need be sought by a soldier than the fact that they are orders.

Second. *We are world-missionary and not anti-world-missionary because the world is lost and Jesus Christ is able and willing to save it while nobody else is.*

A great many of us need to revise our notions of what it is to be lost. The common conception seems to be that to be in hell is to be lost. The true view is that to be in sin is to be lost. Sin is worse than hell and makes it what it is. Hell would not be the awful place it is if it were not for the sin that is there. And so Jesus came not to save people from a place called hell, but from a state of being and character, and a course of conduct called sin. "He shall save his people from their sins" (Matt. 1:21). It is sin that has cut the cable between God and man, and thus shut off from man that current of divinity in which alone is life, holiness and peace; and left him to death, misery and ruin.

Now, man is a sinner wherever you find him. The history of the world is the history of sin. On every page it is "writ large" that "man's inhumanity to man makes countless thousands mourn." Depravity is an historical fact as well as a Bible doctrine. Man in the record which he has made for himself has, with his own hand, written the verdict of his own guilt—he is a sin-

ner. And he is, I repeat, a sinner everywhere; in Europe, in America, in Asia, in Africa, in Australia, and in the islands of the seas—everywhere, he has sinned against whatever light and law he has had whether of conscience, reason or revelation. Are not the Chinese sinners? If not, let me deal henceforth with the Chinese only. They shall not only do all my laundry work, but all my other work, and I should at once start for the Orient that I might spend the remainder of my days among them were it not that I am called to preach the gospel and my occupation would be gone in China. I could not preach the gospel there. The gospel can not be sanely offered to any one who is not lost. It is the gospel of the grace of God to condemned sinners. The first thing we have to do toward getting one to receive the gospel is to persuade him that he is lost. Christ came, he said, not to call the righteous, but sinners to repentance. They that are whole need not a physician, but they that are sick. You would as well go to the jail and turn out a man who isn't there or get the governor to pardon one who has never been convicted, as to offer the gospel of Christ to any creature of God who is not a condemned sinner. The thing is unthinkable, absurd, and impossible.

But one says, "Can it be possible that God will condemn people for rejecting his Son, when they have never heard of him?" No, it can not

be possible. God will not condemn people for doing what they did not do. They *are* lost because they *are* in sin; to be in sin is to be out of harmony with God, and out of communication with him, and to be so *is* to be lost. But this question about rejecting Christ brings up a popular fallacy for which the pulpit is largely responsible—that “unbelief is the great damning sin of the world.” If people are condemned and eternally lost for rejecting Christ, then it is perfectly plain if he had never offered himself nobody would have been lost. Did Jesus endure all his sufferings that he might save the world from the penalty of rejecting him? He could have stayed in heaven with the Father, suffering neither humiliation nor death and done that. Really his death gives opportunity for rejecting him, and so according to the notion at this moment under consideration, he not only suffered unnecessarily, but actually occasions that condemnation of human beings for rejecting him, which would have been impossible had he never suffered. No, unbelief is not the great damning sin of the world. It is not for the rejection of Christ that people are condemned, and finally cast into hell. Let us illustrate: You have pneumonia. You call in a physician. He prescribes veratrum and a blister. We will suppose for the sake of illustration that it is an infallible remedy. You reject the remedy and die. Now, you die because you re-

ject the remedy, and yet it is perfectly clear that the pneumonia kills you. Sin is a great fact before there is any need of a Savior. It is a virus and fever of the soul. Jesus Christ is the only remedy; if you reject that remedy, or if it does not reach you, is not known, is not offered, you are gone; but it is the pre-existing sin, the thing that made a Savior thinkable and needful, the disease for which he is the remedy, that destroys you. Unbelief or the rejection of Christ is a sin and augments the already existing sin whose penalty is death.

The world is a great big sinner. It is weltering in its iniquity. There is no part of it that is exempt. Man of every race and clime is a sinner. God is holy. By a law of spiritual affinity God and the sinner can not fraternize until there is a change. Hence ye must be born again. By the force of spiritual gravity every one will go to his own place. The sinner's own place can not be the home of the good, in the presence and fellowship of God. He is lost in his sins and must be saved from his sins. I do not know of anybody that is able and willing to do this except Jesus, and therefore I am in favor of telling sinners of every race, color and clime about him.

Third. *We are world-missionary and not anti-world-missionary because the whole world as a lost unit, is in the divine contemplation always. It is contemplated by God the Father.*

It is contemplated in his love. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16)

It is contemplated in his promise: "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." (Psalms 2:8.)

This same unit of a lost world that was contemplated by the Father in his love and promise, is contemplated by the Son. It is contemplated in his death. "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man." (Heb. 2:9) "If any man sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." (1 John 2:1, 2.)

It is contemplated in his great commission: "Go ye therefore, and make disciples of all the nations." (Matt. 28:19.)

It is contemplated by the Holy Spirit who "Reproves the world of sin, and of righteousness and of judgment." (John 16:8.)

Now let us go back and trace the great connected thought in these passages of Scripture. When God the Father looked out from the depths of infinite love he saw a world flying off at a tangent, crashing away into darkness, and making

“sad discord” in the “music of the spheres,” and seeing it, he pitied it, pitied this round ruined unit of a world, loved it in the unity of its condemnation, in the entirety of its lost estate, and sent his Son after it to offer to bring it back to its place in the musical mechanism of the universe. He is looking at the same object when He makes the promise of the uttermost parts of the earth for a possession to his Son.

When that Son hung on the cross, when the black shadow of the Father’s averted face fell on him, when he cried, “Why hast thou forsaken me?”—that piercing shriek of agony that must have shivered the very atmosphere—when not a sympathetic voice reached him from heaven or earth, or hell or any peopled planet, he bore on his lone heart the guilt of a race, the weight of a world—that same world that the Father loved. When he was going back to God it was into every part and to every creature of this same world that he bade his disciples go with the glad tidings of himself.

To-day the Holy Spirit is convicting the same world of sin.

Fourth. *We are world-missionary and not anti-world-missionary because of the believer’s unity with Christ.* This unity is both legal and spiritual. And first it is legal. The believer has been crucified with Christ. Jesus is his other self. He has died for me and as me. I am one with

him on the cross, and from the cross on, forever. The believer went with Christ to the cross, to the tomb, arose with him, ascended with him, and is seated in him to-day "In the heavenly places."

"Lord Jesus, are we one with thee?
O height! O depth of love!
With thee we died upon the tree,
In thee we live above."

Several things grow out of this legal unity with Christ: in the first place, what is ours is his; certainly, if he and we are one; not a thing do we possess that does not belong to him who is one with us. If followed out this puts the coffers of Christendom at the disposal of Christ.

But, growing out of this same unity, *what is his is ours*—certainly, if he and we are one; not a thing does he possess that does not belong to those who are one with him: "All things are yours;" "Joint heirs with Christ;" "Who hath been appointed the heir of all things." How marvelous the inheritance and the destiny of the child of God, how blinding the radiance of the glory that here unfolds to the astonished vision of the one who by faith and by the judgment of God has become identified with the Lord Jesus Christ!

But the very unity with Christ which makes us saved people at all, which makes his death our death, his life our life, his place our place, his wealth our wealth, *makes his work our work*. There is no escape from this, for a Christian. It

only remains to ask what is his work? And the answer is not in doubt—the world's evangelization.

I have said that the believer's unity with Christ is spiritual as well as legal. This spiritual unity grows out of the legal unity. It is said that a great astronomer saw in a moment of the inspiration of genius the plan of the universe, and exclaimed, in a sublime rapture: "I think God Almighty's thoughts!" The Christian is one who has come into harmony with the divine mind, and so thinks God's thoughts about grander things than the building of worlds and the organization of systems—about duty, responsibility, destiny, immortality, eternity; about humanity and divinity. And so he must come to take the Christ view, the divine view, of missions. It is a most glorious thing to agree with God.

TO SUM UP.

We are world-missionary in our faith, and trying to be in our practice, because our Master commands us to be, because the world is lost, because God contemplates the world always, because the evangelization of the world is Christ's work and his work is ours, because God has taught us to think some of his thoughts.

World missions include city missions, associational missions, state missions, home missions, foreign missions, as so many different departments of one great work; and in whatever

department we labor we should never fail to recognize its relation to the others and to the whole.

May God extend the horizon of every Baptist and every Christian until his vision sweeps the planet, and enlarge our hearts to take in the race.

XV.

*WHY MISSIONARY AND NOT "OMIS-
SIONARY."*

*By Rev. Curtis Lee Laves.
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*I am debtor both to the Greeks and to the Barbarians;
both to the wise and to the unwise.*

*So as much as in me is, I am ready to preach the gos-
pel to you that are at Rome also.*

*For I am not ashamed of the Gospel of Christ; for it
is the power of God unto salvation to every one that believ-
eth; to the Jew first and also to the Greek.—Rom. 1:14-16.*

XV.

WHY MISSIONARY AND NOT "OMISSIONARY."



ANON Wilberforce tersely put into four words the essentials of evangelical Christianity: *Admit, Submit, Commit, and Transmit.* To be a Christian, one must admit Christ, submit his wayward will to Christ's will, commit all the interests of his life to Christ's keeping, then henceforth to transmit, "to become the medium through whom the light and love of God shall be transmitted to others." But all of these ideas may be put still more tersely into two simpler words—*Come and Go.* To be a Christian a man must come and go. Christ first says, "come," and then he immediately adds, "go." Who are to come? "Whosoever will may come." Who are to go? All who come. How many realize that both of these ideas are in salvation?

To accept Christ as a Savior, is to accept him also as Lord and to be obedient to his commandments. In thought we may discriminate between salvation and service, but in experience

they are very close together. It is the common experience to express the capitulation of the citadel of the heart in the terms of service. This does not result from an arbitrary law, but from the fact that a Christian partakes of the nature of Christ, is "born from above." We are called into the service of Christ, only after we are prepared for that service by regeneration. Then it is that we begin to represent Christ, to manifest forth his life and character. Conformity of life will follow transformation of character, just as transformation of character follows the new birth. This new activity is our function, not simply our option; it is a necessity springing out of our new relations. To be a Christian is to be like Christ, and to be like Christ is to have his Spirit, and he came to seek and to save the lost.

There is no distinction between work for Christ in the home church and on the foreign field. The man who loves one ought to love the other. The Rio Grande is not as broad as the Mississippi. From God's point of view there are no State Missions, no Home Missions, no Foreign Missions. These are but factitious divisions, the outgrowth of wisely considered plans for the accomplishment of the greatest good in all the fields of missionary enterprise. The Spirit of Christ is the spirit of missions.

An anti-missionary Baptist then is an anti-christian Baptist, and from all such may the

church of Christ be delivered. And yet I am not able to persuade myself into believing that anti-missionary Baptists are insincere. They are, beyond a doubt, the dupes of an erroneous exegesis, and whatever be their culpability, they are not sinning against their consciences. I am not trying to shield them, nor to minimize their error, for I am persuaded that God will hold them responsible for their unenlightened estate. And yet I believe that God will be more lenient with them than with that much larger class whom we are now to consider. If a man knows his Lord's will and does it not, he shall be beaten with many stripes; ignorance does not excuse, but it may change the stripes from many to few.

There are tens of thousands of Baptists, living in comparative ease, who do not contribute to any organized missionary work. There are tens of thousands more, who think themselves too poor to contribute, but who waste their money upon useless, if not hurtful indulgences. Certainly these can not be called missionary Baptists. If you were to advise them to join the ranks of anti-missionary Baptists, they would have a fit of rage, for they will tell you that they are strong believers in missions. Some brother, unknown to me, has placed these folks together in a new denomination, and has felicitously named them "The Omissionary Baptists." Unlike the anti-missionary faction, they claim that they believe

missions to be God's appointed means for the salvation of the world. Ephraim is not alone in being a "cake not turned." Too many of our Baptists lack symmetry in their development. They lay much stress upon that clause in the great commission which says, "Baptizing them into the name of the Father and of the Son and of the Holy Ghost," but they seem to forget all about the first clause, which says, "Go ye and teach all nations." God requires obedience alike to both clauses, and surely if we claim to be Christians, we ought at least to try to do what our Master plainly commands. The fact that all the denominations have this "omissionary" contingent, does not comfort me in the least. All of us believe that doctrine affects character, and that creed expresses itself in deed. Therefore Baptists ought to be the best and most effectual servants of God in all the world. I am far more afraid of indifference than of antagonism. We would count it a crime to antagonize missionary enterprises, but we count it a mere peccadillo when men are indifferent. And yet the transgressing brother, whom I so castigate, may claim as near of kin the vast majority of us, who fail to measure up to our possibilities as stewards of the Grace of God, who fail to do our whole duty as the representatives of Jesus Christ.

(I) TO BE "OMISSIONARY" IS TO BRING OURSELVES
INTO JUDGMENT.

It is well for us to study the teaching of the Master as to the sins of omission. In their experiences, too many Christians under-estimate the heinousness of the merely negative, but the Master strongly emphasizes the truth that the sins of omission are as criminal as the sins of commission. In our prayers we confess that we have failed to do many things, but the confession is generally without poignant grief. The fig tree was cursed because of its unfruitfulness. It was not like the Upas tree, poisoning the birds that lodged upon it, poisoning those who took shelter under its branches, poisoning the earth about its roots. It was simply barren.

Dives did not treat Lazarus cruelly nor set his dogs upon him. He merely withheld from him what he might have given him. There is no evidence that he was wicked, and cruel and sensual. Thomas Hood told of a rich woman, who in a dream was confronted with death, and who thus soliloquized:

"For the blind and the crippled were there,
And the babe that pined for bread;
And the homeless man and the widow poor
Who begged to bury her dead,—
The naked, alas! that I might have clad,
The famished I might have fed.

Each pleading look, that long ago
 I scanned with a heedless eye,
 Each face was gazing as plainly there
 As when I passed it by.
 Woe, woe for me, if the past should be
 Thus present when I die.

The wounds I might have healed,
 The human sorrow and smart,—
 And yet it never was in my soul
 To play so ill a part.
 But evil is wrought by want of thought,
 As well as want of heart.”

Such was the experience of Dives, for his was the sin of omission.

The five foolish virgins were not engaged in folly and sin; their sin was the sin of neglect. The man with the one talent did not squander his Master's money in riotous living. He simply buried it, and thus kept it safe until his Master's return. But how terrible was his condemnation! The priest and the Levite did not add to the burdens of the wounded man. They got as far away from him as possible. They did not taunt him. They gazed straight ahead as they passed by. Yet they were criminals. In God's sight it seems to be almost as grievous a sin to withhold the good as to do the evil. In the day when Christ shall judge the evil, he will say, "Depart from me ye cursed, into everlasting fire, prepared for the devil and his angels; for I was a hungered, and ye

gave me no meat ; I was thirsty and ye gave me no drink ; I was a stranger and ye took me not in ; naked, and ye clothed me not ; sick, and in prison, and ye visited me not. Then shall they also answer Him, saying : Lord, when saw we thee a hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee ? Then shall he answer them, saying Verily, I say unto you, inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment, but the righteous into life eternal."

Notice that he does not charge them with positive sins. He does not declare them cruel or unjust, he does not accuse them of dishonesty or lying or theft or murder. It is "*Depart from me ye cursed*" because ye have not done. "Therefore to him that knoweth to do good and doeth it not, to him it is sin." In the light of this statement what will be the judgment of those who in their creed believe in missions, but who in their deeds neglect missions ? If the Master can not say "well done," what will he say ?

(2) TO BE "OMISSIONARY" IS TO IMPERIL THE DESTINY OF MILLIONS.

When we think of the millions living and dying without the gospel, our hearts must be of stone, if we refuse to send them the bread of life upon which we feast. Robert P. Wilder used to

say, "Religion is the only commodity, the more of which we export, the more we have at home." Instead of robbing ourselves by giving to missions, we increase our store. God help us to realize the worth of a single soul. We can never tell what we do for a soul that we bring to Christ, until we sound the depths of hell and scale the heights of heaven. We can not calculate what the salvation of a soul means, for we can not calculate what a never-ending hell means, nor what a never-ending heaven means. It will take all eternity to teach us the value of a single soul. When polite and cultured Paris remonstrated with its favorite, Francis Xavier, because he meant to go alone and unarmed to a savage country, he nobly said, "If these lands had scented woods and mines of gold, Christians would find courage to go there, nor would all the perils of the world prevent them. They are dastardly and alarmed because there is nothing to be gained there but the souls of men. Shall love be less hardy and less generous than avarice? You say they will destroy me with poison. It is an honor to which such a sinner as I am may not aspire; but this I dare to say; that whatever form of torture or death awaits me, I am ready to suffer it ten thousands times over for the salvation of a single soul." Shall we, with miserly niggardliness, clutch the bread of life while our brethren, over whom the Father heart yearns, are starving?

(3) TO BE "OMISSIONARY" IS TO FAIL TO GLORIFY
GOD.

Christ said, "Herein is my Father glorified, that ye bear much fruit." It has been well said that we are to glorify God as the ocean glorifies the sun. Stand upon the deck of a vessel ploughing its way through the surging sea. Behold the crests iridescent with splendor, and see the ten thousand wavelets scintillating like the facets of a rare gem. The dark and deep blue ocean has been transformed into a kaleidoscope, in which we behold an ever-changing panorama of beauty. But whence cometh all this beauty? Shining yonder in the heavens is the King of Day. In his bosom is fire, in his eyes, light. The waves have not added to the glory of the Sun, but they have caught up and scattered forth the radiant sunbeams, thus manifesting forth his glory and making his secrets known to all men. That is just how we are to glorify God. We can not add to God's glory which is already complete, but like the waves we can catch up the shining splendor of the Sun of Righteousness and manifest it forth unto the world. The humblest can be reflectors of God's glory. Perhaps many around us will never see much of God's glory, unless they see its dim and uncertain, but nevertheless real reflection in our lives. The Father's honor was very dear to the Son and he gave his life to manifest-

ing forth his Father's character. As the Father sent him, so has he sent us. Oh that the world might see the character of Christ in our characters, and the love of Christ in our love, and the works of Christ in our works.

The credentials of Christianity are the characters of those who have been transformed by the power of God. The clearest vision that the world has of God is in the life of God's representatives. When the world shall see the Christ life in us, then will the Father be glorified.

Beloved, if we neglect our present duty of world-wide evangelization, we shall bring judgment upon ourselves, condemnation upon our brethren, and shame upon our God. If we are faithful, we shall merit the "well done" of the Master, our brethren will be brought to the knowledge of the Savior, and our God will be glorified among the sons of men.

XVI.

*WHY LOCAL CHURCHES AND NOT A
STATE CHURCH.*

*By Geo. B. Eager, D. D.
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Take heed therefore unto yourselves and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.—Acts 20:28.

*These things write I unto thee * * * that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.—I Tim. 3:14-15.*

And Jesus answering said unto them; Render to Caesar the things that are Caesar's and to God the things that are God's.—Mark 12:17.

XVI.

WHY LOCAL CHURCHES AND NOT A STATE CHURCH.



THE question is timely. It is old, but ever new. It is brought to the attention of the world now in a most dramatic way by the war with Spain and by the declared purpose of the United States to see to it that the inhabitants of the territory over which Spain relinquishes or cedes her sovereignty shall *be secured in the free exercise of their religion*. It is a leading issue in England, indeed in all European lands, to-day. The influence of the United States upon other countries where the old order of the union of church and state survives, is incalculable. The ideas or forces that Baptists have stood for conspicuously and immemorially, and which have become dominant here are powerfully operative elsewhere. The Protestant church in Ireland has been set free from the control of the state; Scotland is asking for the application of the same principle of religious equality; the Welsh are seeking the severance of the tie that binds the Episcopal church in Wales to the

British Parliament, and all England is at this moment wrestling as in a life and death struggle with the problem of dis-establishment. Indeed, it would seem, as Dr. John Clifford has said, as if the separation of church and state were already an accomplished fact in the habitual thought of the English people. According to the Bishop of Hereford, Episcopalians themselves, are "already prepared, if not to welcome, yet unfeigningly to allow, the total severance of the bond which has bound together for so many centuries the Anglican church and the crown." In all lands where the church has been dependent on secular authority, as Dr. David J. Burrell, of New York, says, there has been a noticeable spirit of subserviency among ministers of the gospel—as where the chaplain of Queen Anne was required to whistle his prayers through the keyhole of her majesty's chamber—a continual dwindling and dwarfing of the church's power, finding expression at length in the complaint, "O my leanness, my leanness." Meanwhile in our great republic, which knows no establishment and pensions no sect, the growth of the Evangelical churches and the presence of living and spiritual forms of worship have been beyond all parallel in the former history of the world.

When Pere Hyacinthe was asked to pass judgment on our American institutions, he said: "Their foundation is the Bible, the living Word of

Christ. When I return to my native France I shall say that *I have found a land where liberty is associated with Christianity, and have been among a people who do not think that to be free they must necessarily part from God.*"

Now, what part have the Baptists played in bringing about this state of things? Well, not to attempt to peer into "the remotest depths of antiquity," to go back no further than the emergence of what is technically known as "Anabaptism," which in the crisis caused by the decay of mediaeval institutions arose, "asserting that Christendom must be renewed in the spirit of its Founder and according to His commands," they have played a vital and important part, as historians are coming to concede, in this modern "renewal of Christendom."

Their uprising, as Richard Heath says, was "not the outcome of a mere spirit of sectarianism, nor was it at all local, or national, but as world-wide in its aims and sympathies as Christianity itself." "It started with the doctrine that the divine was in all men, not produced there by the sacramental efficacy of baptism, or through an act of faith, but by the will of God, who, in creating man, breathed into him a breath of the divine life—a doctrine instinct with the idea of universal love." ("Early Anabaptism" by Richard Heath, *Contemporary Review*, April, 1895.) The Lutheran and Zwinglian reformers, it soon be-

came apparent, could not in fact draw any dividing line without taking upon themselves the office of judge and excluding those whom they had already, as a church, declared to be "children of God and members of the kingdom of heaven." For all baptized into their particular communion formed the church, all without, the world. "The Lutheran, Zwinglian and Roman Catholic churches were so broad that they contained not only churches and cathedrals, hospitals and almshouses, but brothels and prisons, scaffolds and barracks. They not only made use of altars and pulpits and communion tables, but also of swords and sacks, gallows and wheels, flaming faggots and red hot pincers. Shambles for Christian and cattle were both to be found within the Catholic, Lutheran, or Zwinglian kingdom of heaven, as in fact in every part of Christendom where church and state were two names for one and the same community."

Now, the Anabaptists revolted at this. And what, if in doing so they, like Savonarola and every other man and woman of kindred spirit of those dark times who would make no compromise with the world-church, or the church-world, drifted to material and political ruin? Was any other course open to them? "A conviction born of the conscience and testified to by the prophets of every religion at every period, assured them that such opposition was the only course left to

the man who would be true to the divine light within." Destruction of body or soul—that was the dread alternate offered to the Anabaptist, and he heroically decided to stand by the soul. The churches of the Reformers—reformers that only half reformed—were "established," as we know, and their way of thinking of the church became widely triumphant throughout Christendom; while the Anabaptists, for a time, went to the wall. But the soul of their contention "goes marching on." They "raised the banner of justice and truth, the banner struck down so many times, and yet still the symbol of a cause impossible to conquer." To the people, to "the common man," whose cause they espoused, they represented their right to manage their own religious affairs, and to preserve their consciences from being enslaved by their masters. The first article in every draft of the demands of the peasants in 1525 was that "every parish should elect its own pastor, and that he should be one who preached the Gospel." The Roman church handed over the conscience of the people of Europe to be used for the enjoyment and profit of the world-power with which she had allied herself. Against that enslavement the Anabaptists were the only party among the Reformers who protested. The children of *the* kingdom in their eyes were free from the service of the kings of the earth. If they

paid tribute it must be from motives of love and a desire to be at peace with all men. The King whom *they* served showed little respect to the church-world in Judea or Galilee. Nor did he stop at words, but cleared His Father's house of the sacrilegious trades and money dealers by force. Was it altogether strange, then, if they came at last to conceive this to be the way to treat rulers who, calling themselves Christian, were Pagan in spirit and action, and institutions which, though Christian in name, more and more discovered the spirit of Pagan Rome? This position finally led them to the great, sad struggle at Munster. The leaders who stood firmly by the injunction, "Resist not evil," had either been put to death, or hurried out of life, and new ones had arisen who took the view that made that struggle possible. More and more they felt, as their successors have continued to feel, that the world they had to deal with was not a pure heathendom governed by Pilates and Gallios, but a world-church in which the powers that ruled were Scribes and Pharisees led by Sadducean princes of the type of Annas and Caiaphas. Of the melancholy details of this struggle, and of how it became the soul of the great struggle for the triumph of social democracy in northwestern Europe, I need not speak. Suffice to say that the tendency of the Anabaptists to unite their fortunes with those of the people, of "the common man," as the phrase was, was the

natural result of the faith that believed Christ, the light of the world, dwelt in every man. Man as man to them was a sacred being, the tabernacle of God on earth. To oppress man was to oppress God; to defraud man was to defraud God. This view lay in the mind of the Anabaptist of the sixteenth century, not clearly always, but at least in embryo and their earlier and best teachers were the precursors and prophets of an intensely Christian humanitarianism. Moreover it can hardly be doubted that it was the working of this belief in the indwelling divine light that rendered so abhorrent to Anabaptists the imposition on the conscience of human laws and ordinances, or the attempt to enchain it in superstition, or by oaths. Whatever excesses or cruelties of "the mad mer of Munster" may seem to squint in another direction, the existence of the saving light in every man is the pivot upon which Devack's whole teaching turns, and it is impossible to resist the conclusion that the Munster theology and excesses were not a natural development of the earlier and true Anabaptist theology.

"The true spirit of Anabaptism," says Heath, "was one of tender regard for the conscience as the dwelling place of God. Not only was it the Holy Place where the Shechinah manifested itself, but it was the altar on which lay bound the Lamb slain from the foundation of the world." "God struggling, God crucified, God dying in the human

conscience—this is the awe-inspiring conception which it seems to me lay at the root of the earlier Anabaptist theology.” In any case, the thought of the indwelling God armed the poor Anabaptists with a superhuman courage. A divine companion was in the fires with them. “In all their affliction he was afflicted,” and in no part of their being was the crime so deeply felt as in their outraged consciences.

“Thus largely as it seems to me,” says the same candid author, “through their sufferings and testimony, the human conscience, as the dwelling place of God on earth, has been invested with a sacredness unknown in the church of Rome or in the Lutheran, Zwinglian, Calvinistic or Puritan churches. Without in the least derogating from the honor due to the noble army of martyrs who, in all lands and ages, and of all creeds and religions, have practically died for this holy cause, we may claim a leading and definite place for the Anabaptists, since it was they who, first of all Christian people, claimed liberty of conscience as a divine right which no power on earth may deny. And when we think that from liberty of conscience naturally flowed liberty of thought and liberty of worship, free speech and a free press, we may form some faint idea of the debt of gratitude mankind owes the Anabaptists.”

The world is familiar with the memorable words of George Bancroft, the historian, and re-

search only tends to confirm them: "Freedom of conscience, unlimited freedom of mind, was from the first the trophy of the Baptists."

Baptists in Old England, in early New England and in Virginia were of a kindred faith and spirit and were relentlessly persecuted. Everywhere they are found contending for the separation of church and state and for the absolute independence of the individual conscience. In the year 1638, in Rhode Island, according to the Gefeken, Roger Williams, "founded the first community which recognized that no civil authority had a right to interfere in matters of religion."

"So let it pass from lip to lip,
And be our boast for aye,
That Freedom's anchor first took grip
In Narragansett Bay."

The American Baptist Home Mission Society would seem to have been justified in saying in a memorial to congress adopted at Philadelphia, May 27, 1892, "It is the unquestionable honor of our religious ancestry that, seeing clearly the imperial dignity of the human conscience, as Christ has made it free under his sole and supreme lordship, it has constantly and consistently contended that the right of the state shall pertain to civil things only." "I do not know among Christians," said the eloquent Bossuet, pleading for persecution, "any but Socinians and *Anabaptists* who oppose persecution." It is well known that it was through an appeal to President Washington

by the Baptists of Virginia that the immortal "first amendment" to the constitution was suggested, which requires that "congress shall make no laws respecting an establishment of religion, or prohibiting the free exercise thereof." But why all this? Why this contention of Baptists everywhere and always for independency, for the untrammelled rights of conscience, for the local, rather than the state church? What is it that makes them in this particular most singular and most American of Americans?

The answer is not far to seek. Their immortal principles have ever required it of them. Their consciences compelled such a course. To them liberty of conscience, liberty to obey their consciences has been from the first, as the old London Confession of 1643 has it, "The tenderest thing," the thing "most dear unto them," "without which all other liberties are not worth the naming, much less enjoying;" and they have for the most part, if not always counted him "thrice happy," to quote the same old confession, "who should lose life for witnessing though but for the least tittle of the truth of the Lord Jesus Christ."

In true Pauline fashion they would still give outline sketches of a divine ideal and glow with hope when writing of the future.

"Still through our paltry stir and strife,
Glow down the wished ideal;
And longing moulds in clay what life
Carves in the marble real."

XVII.

WHY CONVENTIONS OF BAPTIST
CHURCHES.

By J. B. Gambrell, D. D., LL. D.
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For whosoever shall call upon the name of the Lord shall be saved.

How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

And how shall they preach except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things. —Rom. 10:13-15.

For to their power I bear record, Yea, and beyond their power they were willing of themselves, praying us with much entreaty that we would receive the gift and take upon us the fellowship of the ministering to the saints.—2 Cor. 8:3-4.

XVII.

WHY CONVENTIONS OF BAPTIST CHURCHES.



THE New Testament ecclesiastical unit is a local church, and there is no other. Each church is independent of every other, and to each is committed the oracles of God to be preserved, taught and executed. Each church is subject alone to its Head, the Lord Jesus Christ.

All ecclesiastical power or authority is vested in each separate church, which is an executive of the will of Christ. Church power is all delegated by Christ, and can not be redelegated. The expression "church sovereignty" is not strictly correct. Christ is the only sovereign, and His churches are His executives, acting under His law and guided by His representative on earth, the Holy Spirit. Even the word independent applied to churches, must be used within narrow limits. The churches are wholly dependent on their Head and subject to His law, but independent of each other and of all other bodies whatsoever. To each separate church the whole commission is

given, and it is given to no other kind of body. Nor can churches transfer it to another body.

These propositions have common consent among the advocates of New Testament ecclesiology. But everywhere among the same people are other organizations variously called societies, associations or conventions. Into the nature, functions and purposes of these, we do well to look. With respect to general organizations, their nature and the relation of the local bodies to them, there are two general theories extant. To one or the other all Christendom holds.

By one theory, the local bodies merge into the general body, become a part of it and are subject to it. Whatever of authority or power belongs in the local organization, is transferred with varying degrees of completeness to the larger organization. This is the Romish theory. All heirarchical bodies hold it. So, also, in a more modified form, all Presbyterial bodies. Hence the expressions, "The Holy Catholic Church;" "The English Church;" "The Methodist Church South," "North;" "The Southern Presbyterian Church," etc. In all these bodies the local congregations have been legally merged.

There is no such phraseology in the New Testament. We read of the "Churches of Galatia," "all the churches," "the church at Corinth," "Ephesus," "Philippi," etc., but never of one church taking in the local congregations of a

province or of the world. On this apostasy from the New Testament ideal of a church, Rome and all heirarchical and Presbyterial denominations are built. The restoration of the true conception of a church would destroy them all in a day.

The second view is that held by Congregationalists and Baptists. According to this, the church never merges into, nor becomes a part of a general body. It is, indeed, common to hear statements to the effect that a certain church belongs to a certain association or convention, the meaning being, that it is one of a group of churches which affiliate with and work through the body named. As to the body itself,—that which meets from time to time for the consideration of questions of common interests,—churches do not and can not belong to it. They could only do so by meeting all together, or by delegating and transferring their functions and powers through chosen men, into general bodies. Under the first conception, the churches would merge into a great mass meeting and lose their autonomy. Under the second, as under the first, the churches would violate their divine charter and cease to be New Testament churches.

The true conception of a general body is, that it is for counsel, with no ecclesiastical functions, and, therefore, having no authority over the churches. No particular kind of organization is ordained for general gatherings, though the

Scriptures warrant both counsel and cooperation between New Testament churches. General bodies are variously formed according to the wishes and needs of those forming them. They severally exist under their own constitutions. Connection with them is purely voluntary. Some of them admit messengers from churches only. Some adopt the numerical basis. Others adopt a financial basis. Others still, a mixed basis. The whole matter of organization is with those forming the constitution.

It is of the utmost importance to keep it clear that these general bodies, however great or worthy can add nothing to the churches. The least church in the land is complete by itself. If it cooperates, it is simply a church. If it does not cooperate, it is not any the less a church. A convention adds nothing to a church. Whatever privileges any church may enjoy in cooperation, spring from the constitution of the convention, and not out of the constitution of the church. Privileges of membership may be, and constantly are, enlarged or contracted according to the judgment of those forming these general bodies.

Arguments from the nature of churches in support of representation, according to numbers and from churches only, all arise from a misconception of the true idea of conventions. They are not and can not be representative bodies in the common acceptance of the term representative. The churches can not invest messengers with any

of the rights, powers, authority, or responsibilities of the churches themselves.

The foregoing being true, why Baptist conventions? If the churches can not transfer to a general body any of their functions or burdens of responsibility; if every ecclesiastical quality must remain at home, even in the weakest of churches, why be at pains and expense to hold conventions?

Conventions stand, like Sunday schools, newspapers, printing houses and much else, in the order of means, and not in the realm of doctrine and divine order. For lack of a proper discrimination between what stands in the order of means and what stands in the order of doctrine, many minds have been confused. Singing and making melody in the heart to God is doctrine, never to be changed by church choirs or what not. Hymn books and organs are means to be used or not as worshippers choose.

Church independence, like the freedom of the redeemed soul, is a great blessing, full of gracious possibilities. But it may be turned to a very poor account, if there be not sound discretion. It needs to be well considered. Independence is not isolation. Free men and free churches need not adopt a hermit life. Independence ought to and will stand for all that common sense, led by the Spirit, makes possible, if we be worthy of it. The New Testament doctrine of church and individual liberty opens the way for all cooperation gracious

hearts and wise heads can think or plan. In the apostolic age blood-bought liberty turned, under the lead of the Spirit and by the persuasion of a common purpose, to cooperation. Antioch and Jerusalem cooperated in counsel and act to uphold sound doctrine. Many churches cooperated in spreading the gospel, as Paul's letters show.

The purpose of a convention is to promote cooperation in matters of common concern. How is this accomplished? Let us consider the following: A convention should be, and usually is composed of that element among us most interested in the things for which the body was organized. For this reason, a financial basis is wise and right. Those who see the farthest, feel the most and give as they feel, will make the best leadership in thought and plan. While the churches can not delegate anything, nor in any wise project their powers beyond their limits, still, if they choose, they can name brethren to attend a convention. These "messengers of the churches," male and female, representing the working and most interested part of the various church memberships will bring with them, not the authority of the churches, but the feelings and wishes of the bodies sending them. Assembled in numbers from over a given field, convenient for cooperation, the general body will represent a consensus of opinion and feeling, and out of that consensus will come plans to submit to the

churches for their adoption and use if they so wish. These messengers are the nexus through whom the wishes of the churches are conveyed to the convention, and the common feelings and wishes of the brotherhood, conveyed back to the several churches. The effect is unity in plans, great spiritual stimulation, and, as a result, practical cooperation and increased usefulness in doing the work committed to the several churches. And this is why we have conventions; to unify thought by disseminating information, to perfect plans, to promote active cooperation by opening channels through which the churches may unite their efforts in gospel work. All this is done without the least authority from the churches to the conventions, or back from the convention to the churches. It proceeds on the great New Testament principle of voluntary service. If any dream that this is a weak arrangement, the answer is easy. It is as strong as the piety and common sense of redeemed people, and nothing in religion can be stronger. Whatever is more than this is of men and is weakness. No service to God is good or acceptable that does not proceed on the voluntary principle, guided by an intelligent piety.

It is proper to note and emphasize the fact that conventions in reality do nothing which the churches are organized to do. They do not ordain men to preach. The churches do that. They do not authorize any one to preach, either directly

or indirectly. All authority to preach comes from God and is recognized and sanctioned in ordination by the churches. Boards which are creatures of conventions, agree to pay men to preach at certain places on certain terms. But the boards do not actually do mission work. They are channels through which the churches do the work, just as the brethren, "messengers of the churches" we read of in Paul's second letter to the Corinthians were the channels through which the churches fed the poor saints at Jerusalem. Boards are channels, not fountains. They are means, not forces. The churches use them to convey their contributions as men turn a thousand streams into one channel to carry their united volume of water to arid plains that they may be watered and become fruitful fields. To elicit, combine and direct the energies of willing workers for the carrying out of the will of Christ is the function of a convention, and this it does, not by authority, but by persuasion and the influence of intelligent piety.

The practical use of conventions is demonstrated in the conservation of forces. By a wise organization of forces, more people are reached, more money elicited, and by an intelligent direction, it accomplishes more good. A single great organization, as the Southern Baptist Convention, pursuing several lines of work, will not only conserve the forces that are to cooperate to the accomplishment of one line of work, but by a sym-

pathetic correlation of forces, help every line of work. For instance, the Home Mission Board, with all of its influence, mightily stimulates the spirit of missions and opens up fountains of missionary supply for the Foreign Mission Board. While it is doing this the Foreign Mission Board exerts a powerful influence on the Home Mission work. The Sunday school Board, disseminating intelligence, becomes a great factor in denominational life by helping both of the Boards. Intelligence in Christian work, and organization for economy, and for the proper conservation of forces, through great denominational councils, becomes a denominational duty. The Scriptures abhor waste, and everywhere teach the lesson of economy. Sporadic, divergent and often antagonistic movements, always tend to waste. Unified, sympathetic movements, running, perhaps, on different lines but in harmony, always tend to economy and the highest efficiency.

XVIII.

WHY EDUCATION BY BAPTIST
SCHOOLS.

By J. P. Greene, D. D.
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Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy Word.

Thy Word is a lamp unto my feet, and a light unto my path,

Thy testimonies are wonderful; therefore doth my soul keep them.

The entrance of thy words giveth light; it giveth understanding unto the simple.—Psa. 119:9, 105, 129, 130.

XVIII.

WHY EDUCATION BY BAPTIST SCHOOLS.

BECAUSE WE ARE BAPTISTS, AND DESIRE OUR CHILDREN TO BE INTELLIGENT AND USEFUL BAPTISTS.



IS this not “sectarian,” and even a little “bigoted?” Do we not thus deprive our children of the liberty of choice? I reply that we regard our faith as Scriptural. So long as we believe this, we must desire our children to embrace it.

We do not prevent them from choosing their own faith, but rather encourage them to read the Bible and decide for themselves. We would, above everything else, have them make a decision, but would they not better be Baptists? The fear of “sectarianism” should not lead us to educate them in schools of other denominations. A preference for our own faith is reasonable, and righteous. In particular the fear of “sectarianism” should not lead us to educate them in *un-Christian* schools. Education in a Baptist school is a safeguard against *narrow* “sectarianism” and bigotry. Be-

sides, I have no sympathy with the hue and cry against "sectarianism" heard in some quarters. Some of these *broad, non-sectarian* people are very narrow and sectarian in spite of their loud declarations to the contrary. We are Baptists from conviction, and intend to remain so till we get more light on a better way.

There are several good reasons why we should educate our children in Baptist schools.

1. It is a good thing to educate them in our own historical traditions. We have an honorable and even a glorious history, and our children should know it. We keep them in touch with our family history, why not also with our denominational history?

Every young American should get his college education in America, among his own people. It is a great mistake to take him abroad for his early training. So it is a mistake for a western boy to go east for his college training. Let him get this part of his education at home, and go east or abroad for his university training. This will keep him in sympathy with his people, and he will thus get a better education.

A Baptist college is a center of denominational life. Our most noted names are associated with it. The portraits of these worthies adorn the college walls. It is good for our sons to breathe this historical atmosphere. They do not become vain, but they do gain a noble self-respect.

A noble ancestry inspires us to noble deeds. What is more pitiful to see than the children of Baptists going about apologizing for being Baptists and seeking "social standing" in other denominations! Nothing but ignorance could lead them to do so foolish a thing. If they knew their own history they would rejoice to belong to such a noble company.

2. In the colleges our young people become acquainted with denominational enterprises. Ignorance as to the general scope of our work for the Lord is the great obstacle in the way of our progress. To know the great things we have planned for the world is to get inspiration to work to accomplish them, hence the organized ways and means to enlighten our people. These enterprises will never prosper as they should until the church life is brought into intelligent sympathy with them. It is a most difficult undertaking, the instruction of all our people in the Lord's business. Life in our ordinary Baptist church is local, and often very narrow. The struggle for existence exhausts the time and energy of the members. They do not look out upon the broad, white harvest fields, because they are absorbed in home interests. How can our young people look beyond these narrow borders? In many churches they are almost ignored; they have no specific work given them at home, and where they are the Macedonian cry never comes.

But the college is a center of denominational activity. All lines converge there. Books and papers abound in the library. Professors and students are alive—they are acquainted with the various enterprises, and are interested in all. From time to time secretaries of our Boards and returned missionaries visit the college and deliver addresses on their work. A new world opens before the students; not only do they acquire knowledge of the work, but they also catch the enthusiasm of service. They realize for the first time that they belong to a vast army marching unto the conquest of the world. From that moment on, they are the ardent advocates and liberal supporters of all departments of the Lord's work. Who will reckon the good that our colleges have done for the cause of missions? Of course we expect them to educate our missionaries, but this work is not so great as their diffusion of general missionary intelligence.

3. The college course is a good schooling for church work. Of course our young people can learn to do many kinds of church work without going to college. I rejoice in all the efforts now being made to fit them for efficient service. Much good is being accomplished. But we shall reach a conclusion soon, and so will the young people, that this training is partial and inadequate. It can not take the place of the college course. The young Sunday school superintendent, or

teacher, will feel his limitations, and wish that he had a thorough education. Perhaps a few of our young people can not go to college, but most of them can, and they would if they were encouraged. A college education is cheap, especially in the west and south. Any able-bodied boy can work his way through college. And why would it not be a good thing for a church to help a good boy or girl in getting a higher education? Money can not be spent to better advantage. Is there greater need in a church than a few intelligent and consecrated members—educated leaders in church work? Not *self-appointed* leaders, but pious, humble, educated leaders that the people can confidently follow?

Let the young people go to college for a few years, and they will return to bless their church, and community and the world. They will study the Bible there under competent teachers, and confident in their knowledge and in the Lord, will be able to fill the important places in church work. Send the young people to college in greater number and see what rich benefits the churches will reap.

Suppose we should educate our children in un-Christian institutions. They would learn nothing of our denominational work, nor would such education fit them for work in our churches, indeed it would unfit them. If there were no other reason for education in Baptist colleges, this

one is sufficient; the preparation of our young people for denominational and church work!

4. When we educate our young people in our own colleges, we secure their influence to our denomination. The college life decides many important questions. How old ideas perish and new ones rise in their places. Here the boy will perhaps find his life calling. Here he will form lasting friendships that will influence his whole life. Shall he be alienated from his own people? Everything in the Baptist college tends to holding him in the ancestral line.

It is a pity for a young Baptist, the heir of Baptist history and Baptist money, to drift away from the fold, and to squander his inheritance among strangers. It is a loss when he goes to another denomination, though we have no quarrel with him when he does it from principle. But when he goes into *unbelief* it is a real calamity! We desire to keep what the Lord has given us. We are not toiling and sacrificing for the cause of error. How many Baptist families have been broken up! How much Baptist money has been alienated! Gone to the use of the evil one! We have seen Baptist families and fortunes go to pieces, and there is no sadder sight! It is unnecessary, too. As a rule this misfortune can be avoided.

Let Baptist parents bring their children up in the Lord, and educate them in Baptist institutions, and they will not depart from the faith. If

they send them to school to the enemies of Christ, how can they expect them to follow the teachings of Christ? "Establish thou the work of our hands!" This is an appropriate prayer. It expresses a natural and pious wish. But we must build well. Hay, wood, and stubble can not be *established*—they are poor building material. If we desire our children to continue in our faith, we must educate them in Christian institutions. The truth is, many Christian parents think too little of Christian education, and too much of money. A good Christian education is worth more to a boy than a million dollars!

How many Baptists believe this? In the infancy of our children we should plan for their college education, and let them know that we expect them to go to this or that institution and that their education is to be their inheritance. Then if they depart from the faith, after a Christian training at home and in college, our sorrow will not be mingled with remorse.

5. Finally, it is absolutely necessary that our young ministers be educated in Baptist colleges. An un-Christian school would be uncongenial to them, besides it would not afford them the sort of training that they need. Other denominations might take them into their schools. But we could not expect them to educate our preachers, even if they could.

Young ministers as a rule are poor. God

does not call many of the rich to preach. The poverty of these men is an appeal to us from God for Baptist colleges. He could call the rich if He wished, and save us the trouble of helping these poor men. "But is there not danger of helping them too much?" The Baptists have not yet approached the danger line in this respect. There is danger that we shall help them too little!

These young men must have college training, or cripple their influence. We dare not cast them off, God has given them to *us*, in their poverty and ignorance, and we must educate them. If we do not we shall betray our trust, handicap our churches, and dishonor our God.

Let us endow our colleges liberally and make education cheap for our preachers and for all our young people. No college can do good work and live without an endowment.

Even if our young preachers could get help in other schools, they would not get the *sympathy* they need. Why, in many institutions—in some calling themselves Christian—the divine call to preach is ignored and even ridiculed. Could our preachers find sympathy in such schools? Remember that these young men have gotten their consent to preach after much prayer and meditation. Some of them have passed through bitter struggles. They were not designated to the ministry by their parents, nor do they regard this calling as a mere profession. The hand of God

is on them! Their hearts are tender and sensitive. Often they doubt their fitness for this holy calling, they are so poor and ignorant and inexperienced and weak. Can we compel them to go to a college where Jesus Christ is despised, or to one of another denomination where there is no special sympathy with their purposes? They would be miserable and discouraged cut off from the tender sympathies of their own people. The Baptists would not be worthy of these choice young men if they did not provide congenial schools for them.

Young preachers also need to be educated in a *spiritual atmosphere*. While they are growing in knowledge they should also grow in grace. Education alone can not make a preacher. Piety is indispensable. The college life should be intensely religious. Students become eager in their pursuit of knowledge, and easily neglect spiritual culture. Even the most pious need incentives to greater piety, and encouragement to holier living. All Christian teachers and students will bear me out in this statement. Would it be wise, then, to educate our preachers in a cold Christless atmosphere? Do you think that they ought to stand this test? They might. Could they grow in grace there? The tender plant may endure a great deal of cold, but the cold is not conducive to growth. Our preachers should grow in grace all the time. They should come out of college with glowing

hearts as well as cultivated minds. A college that does not encourage and promote spiritual growth is not an ideal school for the lay-student, and certainly not a fit place for our young preachers.

Some of the friends of "the new learning" think that preachers should be educated in secular schools, away from denominational traditions, and among young men of other callings. There is nothing in this. We would as well take a child away from his family, and thus save him from family traditions. This is *his* family. God put him into it. Unless it is absolutely bad, why take him away from it? What is the matter with our denominational traditions? God gave *us* these preachers—they were begotten in these traditions. Unbelief is not producing any preachers, and therefore it is not competent to educate ours. We will try to take care of what God gives us!

Again in our own colleges there are many young men preparing themselves for other callings. Our preachers are by no means isolated. They have all the advantages of association with young men of other callings that they would have in other institutions.

These same people also claim that the secular schools are the best. This is not true. Christian scholars are numerous. Every branch of learning can show a long list of brilliant Christian teachers. But if the statement were true, it would be no argument for secular training. We should make

our Christian schools better, the very best in the land. We have the money, and we can get the teachers if we will. But look at the work of these Christian schools. Their graduates are foremost among the best!

“But would it not be well to let our preachers get their *college* training in the secular schools, and then attend the seminary for their theological education?” This question is even now in the mouths of some Baptists. Well, our young preachers would not go to the secular schools, nor would their churches want them to go. This plan would force upon us an uneducated ministry. But if they should attend the secular schools, the result would be a cold, professional ministry which is worse than the uneducated. We do not want education unless we can have the right kind! Then what could the seminary do with such material? We must not forget that the college course is more important than the seminary course.

The young man goes to college at his most impressionable age. Will you at this time put him under the instruction of a godless man? Will you let the unbeliever put the first stamp on this man that is to be a servant of God? When the secular institution has done with the young minister, will the seminary want him at all? No! Our colleges must be “feeders” for the seminaries. This is the natural order: *The Baptist college and then the Baptist seminary!*

It is well to remember also that secular learning does not like a theological seminary any better than it likes a denominational college. It would abolish Christian education entirely. It would have a "divinity school" of its own, divorced from creed *and from the Bible*.

The secular institution would give the young preacher his college training, and then retain him for his divinity course. Then what? The Baptists are not ready yet to sell their birthright for a mess of *poisoned* pottage!

WHY EDUCATION IN BAPTIST COLLEGES? BECAUSE
WHEN WE OWN THE COLLEGES WE CAN
MAKE THEM POSITIVELY CHRISTIAN.

The word "Baptist" is dear to us, but not so dear as the word "Christian." We want our children to be Baptists, but *Christians first*. A Baptist college in name only will not please us; it must also be animated by the Spirit of Christ. The main reason for having our own colleges is that we may have *Christian schools* where we can educate our children. The friends of Christian education need now, perhaps more than ever before, to foster and guard their institutions. Many schools, founded by the gifts of pious people, are drifting away from Christ. And in many secular institutions, there is unconcealed and even violent opposition to our religion. Professors, supported by our taxes and the gifts of Christian people, do

not hesitate to attack publicly, in class room and lecture hall, some of the most sacred and vital truths of Christianity. How shall we counteract the influence of these enemies of the cross? We must have Christian schools, support them liberally, and send our children to them for their higher education!

Most of our children get their primary training in our public schools. These are not Christian, but they are not *un-Christian*. Our public school teachers, as a rule, are Christian men and women. They come out of our best homes, and are in sympathy with our pious wishes to bring up our children in the Lord. It is not possible, perhaps not best, for them to give religious instruction. But they will not sow tares among our wheat. Besides, the children are at home under the religious training of parents and Sunday school teachers. It is a matter of regret that most of our young people go from our public schools into the business of life. Yet many—and may the number grow!—desire a higher education. Nearly all of these must go away from home to attend college. The day of the boy's departure for college is an anxious one for the parents. This is natural. Yet parents should look at the bright side. The young bird must leave the nest some day, and must learn to fly with his own wings. And the boy must get out and make a place for

himself in life. The college life is an excellent training for him—a good half-way place between home and the wide world. He will learn much of life, besides what he gets out of books. Only send him to a good Christian institution. Do not leave it to him entirely to choose his college. He may select one where many of the teachers are unbelievers, and where there is “fast” living and too much of the sporting spirit. Do not allow him to be instructed by a sneering agnostic. Do not send him to college where life is extravagant. You may be rich, but you would better not teach your boy to squander money. In a good, plain Christian college he will be exposed to very few temptations. Such a college is the next best place to home for an innocent, inexperienced boy.

Baptists should have colleges of their own and make them *positively Christian*. What does this mean?

1. The teachers should be pious Christians. No unbeliever should ever fill a chair in a Christian institution. He may be discreet, not a violent enemy of Christ, and yet he is unfit for the place, for he can not exert a positive Christian influence. The *man* is more than the *teacher*.

But can we get pious teachers? Yes, for every department of learning even for biology! There are many such teachers who have had the best training that the world affords. We can get them if we will, and we will if we understand our busi-

ness. They prefer to teach in Christian schools. The "liberty" there offered them is the kind they desire. In un-Christian schools they are fettered. Their unbelieving colleagues may assail the Christian religion, and be upheld on the plea of "liberty of investigation," but if they say a word for Christ they are called "sectarian." It would be a joy to their hearts to work with pious associates in a college where the Spirit of Christ reigns.

Sometimes even professedly Christian teachers depart from the faith, and teach things that subvert the faith they once professed.

If we control the school we can remove them. Of course they will howl about "liberty;" all of them do when they are forced to go to their own place. But we should not mind that. We are conducting a Christian school—this is understood when we employ teachers—and we do not intend to pay men to pull down what we employed them to build up. They should have the manhood to withdraw; but if they should not, we should have the courage to ask them to. The trustees have a sacred trust, and they owe it to God and the brethren, and the young people to keep that trust sacredly.

2. The college life should be made both moral and spiritual. In some institutions no attention is paid to the morals of the students. Those in charge contend that it is their business to *teach*, not to watch over the morals of their pu-

pils; they ask questions in the class room, but none outside! But the teachers in a Christian college realize that the parents have committed the morals of their sons to them, and that moral training is more important than intellectual. They know that it were better for a boy to remain at home and never get a college education than to go out of a college a moral wreck. So in the fear of God, they watch over their pupils, and by advice and warning and example try to guide them in the way of holiness.

Even more important than morals is the *spiritual* life in college, for the basis of morals, is religion, faith in God, genuine piety. Christian teachers worship God, believe His word, and are faithful in all their religious duties. Thus they create a spiritual atmosphere. In the class room, on the campus, in all their intercourse with the students, their spirituality is uppermost. Who can estimate the influence for God of these godly men on the impressionable minds of the young men that look up to them for instruction and guidance from day to day for four years? All the book learning on earth can not equal it in power and blessing.

Is it possible for a college to have such a spiritual atmosphere? Why not? The teachers make the intellectual atmosphere, why not also the spiritual? Let us get rid of delusions. Brick and mortar and money do not make a college.

The *teachers* make it. If they are really good, pious men, they will create a spiritual atmosphere in the college, and all the students will have to breathe it. And it is not a hindrance to learning, but a positive help. It quickens the mind. It also restrains the students—it is disciplinary force of great power. Yes indeed it is possible to make the college life spiritual, and it is the solemn duty of those that govern a Christian institution to see that it is filled with the Spirit of Christ.

3. The college should be an evangelical agency—a missionary institution. Many young people enter college unsaved. We are not so foolish as to suppose that education will save them—they must be born again! And the saving of a soul is a greater work than the education of a mind. “He that converteth a sinner from the error of his way, shall save a soul from death!” Every Christian teacher believes this. But in some institutions conversion is ridiculed. President and professor go out of their way to speak and write against it as a silly and harmful superstition. This rage against the gospel can not blind our minds to the supreme need of a soul. In our Christian colleges we must and will seek the conversion of every unsaved student.

Soul winning is not generally recognized as a part of college work, but it should be. The young people are committed to us for the best preparation for their life-work. What is better

than faith in Christ? To learn of Him is to learn the most important lessons. The Christian teacher must look upon his pupil with a longing for his salvation—hoping and praying for his conversion. And if he passes out of college unsaved, his pious teacher can but sigh to see him going away with his diploma but without a title to a mansion on high. This sadness is intensified by the fact that this is a sort of last chance. The boy has gone through the home training and church influences before coming to college, and now he is going out into an active, engrossing business life. He is drifting away from the most powerful influences of divine grace. But there is hope. This careless bright boy will soon be a man, and his thoughts may take a more sober turn. Often the wise words of his godly teachers will come back to him, and the pious influences of his college life may bear fruit in his salvation. Many times has this occurred.

In thus seeking the salvation of the student the teacher does not take advantage of him. He works in harmony with the wishes of the parents. They sent their boy to college with a prayer for his conversion, and they will rejoice over this more than over his graduation. And the boy himself will always feel grateful to his pious teachers whether he is converted through their efforts or not. But the highest justification of this evangelical work in the college is the approval of Jesus

Christ. He expects it of an institution that was founded in His name!

4. The Bible should be taught in the college. It can be taught in a Christian college. The teachers believe in it. They put it in the curriculum, not for its literature, and history, but for its ethical and religious teachings. None but pious people can teach the Bible properly. Neither can a pious teacher teach it effectively in an un-Christian institution. An unbelieving colleague can spoil all his work. A few sneers, and a little ridicule, and some high sounding phrases would destroy the respect of the students for the sacred book.

Some un-Christian schools realize that the exclusion of the Bible puts them at a disadvantage with some of the best people, and try in a feeble way to put it in the course of study. But the effort is a failure. The atmosphere is uncongenial to the Word of God. It must be taught and studied in a sympathetic way. They say it must be treated as "literature," as we teach any other book. But we all know that this is not so. Mother's letter is not like any other letter. God's book is not like any other book. It is a Father's loving message to his erring children. Those that overlook this fact would better let it alone. Of course these cold, unsympathetic critics have done some good in an indirect way—not many thanks to them. But we do not believe in their way, and we

will not support them in it. If they want to do this kind of work they should set up an institution for the purpose and so advertise their business.

God's book in God's college! This is the proper place for the teaching of the Bible. Here it will be taught by the people that love it, for the glory of its author, and for the good of His children. A Baptist college justifies its right to exist and claims the liberal support of God's people when it lovingly and faithfully instructs the young people in the divine word.

And who can reckon the results of teaching the Bible to the young people of our land? Who can estimate the influence of our Christian colleges? Thousands of young people devote themselves ardently to the study of God's word, under able and pious teachers. They not only learn the *letter* of the word, but also catch the *spirit* of it. As a matter of culture the result must be great and blessed, but the influence on morals and religion will be tenfold greater and more blessed. These young people will soon go out in the world to fill important places in society. As they scatter abroad they will carry with them this precious knowledge, and put these holy principles into practice. In the home, in the church, in business, in the affairs of state, in the army, in the navy, at home and abroad, they will govern themselves according to the teachings of Christ, and will be His *living epistles* to all men! The Bible has never

had a fair chance. It has been pushed aside in many so-called Christian schools, to make room for creed or catechism or superstition. In others it has been taught in a cold, critical way that has rendered its teachings impotent. Give it a chance! Let it speak directly to the young people in its own plain, simple, loving way. Let them imbibe it as God's word for the quickening of their own souls, and the inspiration of their own lives. Then it will do its blessed work. A new era will dawn, a new race will spring up. Jesus Christ will be supreme.

Christian people are awakening to the importance of Christian education. Every year millions of money are given by pious people for this good work. But there is room for improvement. Our denominational colleges are the hope of Christian learning. The secular institutions will not exalt Jesus Christ.

God's people should rally around their colleges—send their children to them, and endow them munificently. No investment for Christ could be safer. In no other way can one do more good with his money.

XIX.

WHY TEACH THE BIBLE IN BAPTIST
COLLEGES.

By E. B. Pollard, Ph. D.
Professor in Columbian University.
Washington, D. C.

Search the scriptures; for in them ye think ye have eternal life; and they are they which testify of me.—John 5:39.

And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

That the man of God may be perfect, thoroughly furnished unto all good works.—2 Tim. 3:15-17.

XIX.

WHY TEACH THE BIBLE IN BAPTIST COLLEGES.



THAT was a facetious, yet very pointed remark of Chas. Dudley Warner, when he said that we may soon expect some enterprising educator to offer to the public the instructive course: "Drop a nickel into the slot and take out a complete education." That there is a popular tendency toward hasty-pudding methods in education is evident. No less marked, however, is the growing belief that true culture strikes deep into the very soul.

Along with this more adequate view of education—and indeed, as one result of it—has come the recognition, by all the leading colleges and universities, that the Bible is one of the great educational agencies of the world; that it has been for many centuries the most potent factor for advancing the civilization and enriching the life of the race.

That Baptists ought to have the Bible in their schools should go without a "why." There are three very simple but cogent reasons. First, be-

cause the Bible is what it is. Second, because education is what it is. Third, because Baptists are what they are.

What is the Bible? Once it was looked upon as little more than a spacious magazine of proof-texts to support a theology, a convenient arsenal of bludgeons, with which to crack the enemy's defenseless head. While the Bible undoubtedly speaks with authority, and is at the foundation of any adequate system of theology, yet it is all this because it is *preeminently a book of life*.

For this reason the Bible has entered into the life of the world as has no other book. It advances life, because it *is* life. No man can consider himself educated who does not know the book which, more than any other, has influenced the material progress of the world; shaped the leading civilizations of the age, molded its best institutions; directed and colored its choicest thought and literature; elevated and refined the instincts, motives, morals and ideals of the most advanced peoples of the earth. Well might the poet Heine exclaim: "What a book! Vast and wide as the world, rooted in the abysses of creation, and towering up beyond the blue secrets of heaven. Sunrise and sunset, birth and death, promise and fulfillment, the whole drama of humanity are in this book."

One of the special needs of to-day is consciousness of God. Even educational institutions

tend to become materialized. The Bible is the best antidote for materialism, pessimism and worldliness, since it is a record of man's life history, viewed from the side of providence. It is man's struggle toward the light, viewed from the Godward point. Why should we study in our schools the dim glow of wisdom from heathen sage, the imperfect and often false philosophies of the pagan mind, and call them "classics," while we exclude the revelation of Him in whom God chose that all wisdom and fullness should dwell; of Him in whom was light, even the life of men? Theodore Parker was right when he said: "The literature of Greece, which goes up like incense from the land of temples, has not half the influence of this book. The sun never sets on its glowing page." Should not this volume so replete with life, the highest order of life, with spiritual life, with the divine life—this book which has so influenced for good the best life of the race, be a factor in any effort to prepare men and women *to live*?

What now, is education? It has been said that education is a "leading out" and not a "stuffing in." It is both these—expansion and enrichment—but it is more. It is teaching one the power and purpose to direct this greater self to the attainment of divinely appointed ends. No book so enlarges the mind as the Bible. Showing men to themselves as they really are, it inspires

a wish for higher things. It breathes the very purposes and plans of God; it is more than a book of rules, it is a book of principles; more than a book of facts, it is a book of truth. Truth always enlarges the soul; and how that mind must expand which thinks the thoughts of God! This is education. If tracing the thought of God in nature, in mind, in the constitution of all things, be the processes in education, then how can any education be complete without a study of His *highest* revelation?

Education means bringing to rights, things that seem disjointed, unrelated, chaotic. Every work on science, every valuable system of philosophy, helps toward this end. But it is in the Bible, as nowhere else, we discover the unifying power of all things, and by its teachings alone we are able to be convinced, with the great English poet:

“I doubt not through the ages, one increasing purpose
runs,
And the thoughts of men are widened with the process
of the suns.”

No one can begin to apprehend the world-plan without the light which comes from this record of God's progressive revelation of himself to men. And what of enrichment? If Matthew Arnold was right in saying that “Culture is becoming acquainted with the best that has been known and said in the world,” then the Bible has its place not

only in higher education, but in the very highest. We have reached a time when in the multiplicity of arts, sciences and of systems of thought, education must be eclectic. Education no longer means, and can no longer mean, knowing *everything*; it must choose the *best things*. The sage of Grasmere counseled "plain living and high thinking." In the Bible we have both. Why then should our youth know of the comedies of Aristophanes and not of the tragedy of Eden? Why Plato's vision of an "Ideal Republic" and not the prophecies of the Kingdom of God? Why concerning the martyrdom of Socrates and not of the "Suffering Servant?" Why the odes of Pindar and not the inspired lyrics of David the "Sweet singer" of Israel. Why the vacant fancies and often prurient output of heathen mind, and not the pure, uplifting truths of prophet and of saint?

But self-mastery and self-direction in right lines is the goal of education. Not knowledge, then, but wisdom, is its end. The Bible, speaking in terms of life, is of necessity a book of conduct and right living. It speaks to the individual; and its ethics is touched by the heavenly motive. It taps the inner springs, and is not satisfied till it has found the real self; recognizing that "As a man *thinketh* in *his heart*, so is he."

Without this element, education is a delusion and a snare. The greater the mental powers not

brought under the direction of a wise heart, the greater the power for evil, and the more frightful the wreck! The education that leaves soul development out of view is doomed beforehand to a melancholy disaster. For these three essential elements in education, enlargement, enrichment and the power of self direction toward the right ends, no text-book can be found equal to the Bible.

Now, lastly, *Who are the Baptists?* They are a people who have never been able to thrive in the dark. It is for this reason that Baptist historians have had no easy task. The "Dark Ages" were a sad era for Baptists. But when the sun arises, Baptists come out of the dens and the caves of the earth, "alive from the dead." It is the Bible that turns on the light. This is the torch that has guided our feet in all ages. A buried Bible; then came the Dark Ages and the night of death. Only when a successful reformation emphasized our cry, "Back to the Book," did the tombs give up their dead to shout aloud Amen! The native note of the Baptists through all the ages must ever be, "Turn on the light."

Not our history alone, but our principles demand it. Away from the Scriptures, Baptists are an easy prey. They believe in the "Faith once for all delivered." And this is found only in the Book.

Our battle of scholarship has been fought for us, and the day is won. Now our fight is a practical one—how to bring the world to *believe* and *obey* the Christ of Scripture. This task can be accomplished only by an intelligent and consistent setting forth of Scripture teachings, not simply in books, but in life. Hence we see the supreme importance of having the Bible incorporated into the warp and woof of the growing manhood and womanhood of our people.

The Baptists have always stood for the individual. Even in the age when “social forces” are so powerful, we can not recede. Soul development of the individual must always be the aim of Baptists. Our polity speaks of equality and individual responsibility. Without intelligent Bible culture, our church government may not only become a farce, but be positively dangerous. For the sake of safety, we must have intelligent Bible Christians, such as neither the Sunday school nor even the family have thus far given us.

Some one has summed up all education in the idea of “adequate and masterly self-expression.” As Baptists, with an independence, we have the “self-expression,” but what of the *adequate* and the *masterly*? Surely our species of church government demands an intelligent knowledge of God’s Word, the chart by which our ship must be forever steered. The same reasons which demand that a Republic should furnish her

citizens reasonable schooling in history and the art of government, make it imperative that Baptists give the Bible its just place in education. He alone is free whom truth makes free. All the reasons, therefore, for giving the Bible a place in institutions of learning which apply to other religious bodies, apply with equal force to Baptists, and other reasons beside. By committing church government to all, let us not suppose that all problems are thereby solved. Practically we have but substituted denominational *leadership* for ecclesiastical or prelatical *control*. We need leaders, and always shall. Much depends on the Biblical intelligence of those who are called to lead and much more still on the Bible intelligence of those who choose them as leaders. Herein lies a strong argument for the Bible in our schools. A Baptist church without intelligent Bible-taught laymen has an aching if not a dangerous void.

We conclude therefore that both our self-preservation and (what is more important still) the fulfillment of our mission to the world, demand that the Bible have a place in our system of education.

The Baptists began, as did the Master, to lift up the world, by first getting under the nether stratum. But, as by education, we are continually reaching up, we shall find ourselves forever *losing at the top*, if we do not impart to the youth before he leaves our halls of learning, a systematic

and stable knowledge of the Bible, and an intelligent respect for its teachings. We have no right to be satisfied with a mission to a single class; much less to doom ourselves to denominational mediocrity by neglecting the Word of God as a potent factor in education.

XX.

WHY THE DENOMINATIONAL PAPER.

*By A. J. S. Thomas, D. D.
Editor Baptist Courier.
Greenville, South Carolina.*

I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called.

With all lowliness and meekness, with longsuffering, forbearing one another in love;

Endeavoring to keep the unity of the Spirit in the bond of peace.

There is one body and one Spirit, even as ye are called in one hope of your calling;

One Lord, one faith, and one baptism,

One God and Father of all, who is above all and through all, and in you all.—Eph. 4;1-6.

WHY THE DENOMINATIONAL PAPER.



THE denominational paper is the representative of a large family. Every denomination has its papers and every year shows an increase in their number. Baptists, perhaps, stand at the head of the column in the number and in the quality of their papers. Nearly every state has its Baptist weekly, and many of the states have two, or more. In the character of the reading matter, the news service and in the general make-up, some of our Baptist weeklies are equal to the best religious papers published in this, or any other land.

When some of the wise leaders of the denomination, in the early days of the present century, decided to establish the denominational paper, evidently they felt that their people needed the paper, whether there was a "felt want," or not. They looked into the future and saw a large and growing people who would need every good influence and helpful agency to develop them into an active intelligent, enlightened and broad-minded body of Christians. In this our fathers reasoned

correctly, and they were as wise in setting on foot this mighty and blessed agency as they were in the organization of mission boards and educational institutions.

This department of Christian activity and denominational organization grew up along with other departments of work. It was instrumental in the establishment of some of these departments and it has greatly aided in the growth and development of every good work. With the beginning of the present century religious journalism began. Even before the Christian people of this land had entered upon the great work of foreign missions, two efforts were made, one in Georgia and one in Massachusetts, to publish papers, but they fell through. It took Luther Rice, that indomitable spirit, burning with missionary zeal, the great pioneer also in Christian education under Baptist influence, to set on foot a movement which ultimately succeeded. Great man that he was, he knew that the people must be reached more easily and rapidly than he could do it with his horse and "sulky." In helping to begin newspaper work among Baptists he was instrumental in beginning a work second only to that of arousing, and helping to organize, American Baptists in the work of foreign missions and Christian education.

In considering the denominational paper, and the reason for its existence, much might be said of its field, its character, and its mission. The

Baptist weekly has a great field, in the south especially. It is not true that Baptists are not a reading people. There have been reading people among them all along. The fact that Baptists were pioneers in journalism shows that the fathers believed there were already some reading people among them and that this number would increase. The further fact that the denominational paper has lived and that there are so many of them shows the fathers were correct in this opinion. The denominational paper in the south has a fine field because the great body of our people are in the country. It is a great mistake to say, country people do not read. A very large proportion of them do read, and they read papers. They do not simply "glance over the paper," but they read it carefully, devoting hours to it, reading its every page and column. This is the great field for the denominational paper to cultivate, for heretofore it has been much neglected. There are many homes not yet entered by the Baptist weekly, and once it goes into a well ordered family in the country, it will continue its visits indefinitely. Wherever it finds its way into the country home it makes converts and life-time friends for every good work the denomination is conducting.

Our denominational papers will do well to cultivate this wide and inviting field. They should more earnestly strive to interest and help that large class of readers to be found in the country

churches. These churches are receiving into their membership many converts every year. The great majority of these churches have preaching from the pastor "once a month." Under these conditions it is impossible for the pastor to teach and inform his people, to any great extent, of the different departments of Christian work. The members will go uninformed unless they read the denominational paper. This is an important field for our papers to cultivate; the people need the paper, and they will read it. Then, from many of these country churches crowds of young men and women are going every year into the towns and cities, to occupy, in time, important positions, and perhaps to accumulate great wealth. How important for these young people to know something of our doctrines, practices, history and work before they pass out of the old home with its quiet country life, and before their membership is transferred from the church of their childhood to the great metropolitan congregation. There is a vast work for the denominational paper of the south in the homes of our country people, with much promise of large usefulness.

Since the denominational paper is for a great people, and has a wide field, it should be first class in all respects. Our people deserve a good paper. If they have access to few books, if they read few papers, all the more important why this paper should be full of good matter, written by true,

wise, godly men and women, in a loving, fraternal spirit. The denominational paper ought to be lofty in character, above suspicion. It must be clean, pure, elevating, fraternal, broad, local, general—a Baptist religious newspaper must be all of this. The columns ought to be filled with the choicest thoughts of our best and wisest men. The editor is supposed to have conscience as well as erudition and wisdom, and he should use both conscience and wisdom in his work, and keep out of his columns those things that will cause divisions, alienations, and bitterness, among the people. It is his duty to put into the columns things that will make for peace, that will inform, instruct, comfort, and lift up the readers. The paper is a power, a veritable battering ram, if it engages in the work of tearing down. It is capable of doing untold damage. It can break down pastors, split churches, and divide a whole state, if it is not wisely and conscientiously managed and edited. In the hands of an unwise, illiberal and unscrupulous man, the denominational paper may become a fire-brand, a scourge, a terrible engine of war sending forth ten thousand poisoned arrows carrying death and destruction into the ranks of God's hosts.

As a general thing, our denominational papers are pure, elevating and helpful. They are more fraternal towards each other than formerly. The writers are more tolerant, considerate and

charitable respecting the opinions and feelings of their brethren. Our Baptist papers, the most of them, seem to appreciate the importance of their mission, and to be conscious of the responsibility resting upon them. Of all the agencies at work among our people, the Baptist weekly ought to be full of wisdom and full of the Spirit of the blessed Christ.

The mission of the denominational paper is an exalted one. It ought to accomplish a blessed work for the individual, the family and the church. What is it doing? It publishes the news, religious news. The Baptist weekly gives the news of the work of the denomination; it tells of the condition, the needs, the success, the plans of our mission boards, educational and benevolent institutions. The denominational paper tells of the workers. It speaks of individuals. The people become familiar with the names of persons they may never see. The names of Jeter, Fuller, Furman, Boyce, Broadus, and hosts of others, were familiar in thousands of homes whose inmates never saw these grand men of God. The names of the missionaries, their fields of labor, become known by being mentioned frequently in these papers. Through the same columns our mission secretaries, college presidents, pastors and their churches, are known to the people, who learn to sympathize with these men in their work and who are always on the lookout for news from their

respective fields of labor. News, good news, news of the kingdom, news from the churches, from the missionaries, news of the gospel's triumph—to herald news like this is the mission, in part, of the religious paper.

It is to be a medium of communication, between pastors and pastors, between churches and preachers, between the schools and the people, between the mission boards and the churches, between the secretaries and the people. The secretary of the foreign mission board wishes to tell the people something about the work of the board; he can not go all over the country to make it known, he can not write a letter to every church, but happily for him, here is the denominational paper, and he addresses the people through its columns; this is the medium of communication, and he has an audience of several hundred thousand, and his appeal is not made in vain.

The denominational paper is a bond of union. It should promote brotherly love and unity. Our common faith, common interests, common work, should bind us together and hold us together. The state paper represents all these and should in every way try to unite the people in their work, and hold them together. The paper is the mutual friend of all the brethren. It is a friend going on an errand of love and helpfulness, week after week, into the homes of the people. It stands as the friend of every good work and worker. The

workers get close together as they read its columns, each man feels the shoulder-touch and the heart-beat of his brother as he reads of his struggles, his sufferings, his failures and his successes. If the denominational paper fails to be a bond of union between the brethren it fails in a most important mission. Rather than it should become a means of division better forever fold its leaves, pi its type and silence its press. As it is the go-between, the mutual friend, the messenger of and to the brotherhood, its mission should be peace, unity and fraternity.

Its mission is to teach the people. The good religious paper holds opinions and has convictions. The Baptist paper stands for Baptist doctrines, the New Testament doctrines and principles and practices as held by Baptists. It stands for these, it teaches these distinctive principles, and urges the people to accept these truths and in turn to touch them. The Baptist paper stands for the denomination's work and teaches the people the duty of helping in this work. Its duty is frequently to go in-advance of the people, to lead off in a new denominational undertaking. It must, in many things, blaze the way, create public sentiment, and not wait to see what position certain individuals will take, or what views certain other papers may hold. The great controlling principle should be, what is best for the churches and the denomination and the glory of God, and

then go ahead and show the people what is expected of them. It is the faithful teacher of a great class of learners, many of them taking from its columns their first lessons in the doctrines and work of the denomination. The paper, like every wise teacher, must be willing to give line upon line, precept upon precept.

The mission of the denominational paper is, in brief, to help make a better, wiser, broader, and more liberal people, to be the true fellow-helper of every agency engaged in this great work. We all wish to see more churches, but we wish far more to see better churches. We wish to see more Christians, and church members, but we wish far more to see better Christians and better church members. This is the mission of the religious paper, the Baptist weekly, viz.: not to make narrow, prejudiced partisans, but intelligent, well-grounded, well-informed, generous, consecrated, Christ-like people. The paper that has not this end in view has missed its mission.

The denominational paper of the right character and that is wisely and earnestly trying to fill its proper mission should have the sympathy, the support and the cooperation of all the people. That parent is making a sad mistake who does not have such a paper in his home and who does not encourage the children to read it. He is doing himself and his children a great wrong. The

pastor who does not try to put the denominational paper in the homes of his people and who does not encourage them to read it, is not wise. He is depriving himself of his right arm, he is withholding from his people that which is meet, and he is working serious harm to the cause at large.

XXI.

*WHY USE MONEY FOR THE CAUSE OF
CHRIST.*

*By C. E. Taylor, D. D.
President Wake Forest College.
Wake Forest, North Carolina.*

*Wherefore the Lord God of Israel said * * * them that
onor me I will honor, and they that despise me shall be
lightly esteemed.—I Sam. 2:30.*

*Be not wise in thine own eyes; fear the Lord and depart
from evil.*

*Honor the Lord with thy substance, and with the first
fruits of all thine increase:*

*So shall thy barns be filled with plenty and thy presses
shall burst out with new wine.—Prov. 3:7, 9, 10.*

XXI.

WHY USE MONEY FOR THE CAUSE OF CHRIST.



BEFORE trying to answer any question it is always desirable to have a clear notion as to the meaning of its several terms. Sometimes it will happen that as soon as these terms are understood in their full content and significance, a query finds itself half answered. Perhaps this may be the case with the question before us.

What then is meant by "use," "money," and "the cause of Christ?"

The word "use" evidently means in this question to employ as an instrument. To use money is not to avail ourselves of it as an end, but as a means to an end.

"Money," whether regarded as a standard of value or as a medium of exchange, is always a representative of wealth. And the most essential ideas suggested by the term wealth are, first, that it is adapted to gratify human wants, directly or indirectly, and, second, that it is always the product of labor. Even the simplest act of appro-

priation of the bounty of God in nature requires the exertion of mind and muscle. Now, all exertion, from a physiological point of view, involves the loss of blood. Every movement of the body or of any of its parts destroys muscular tissue. In rebuilding this, fresh blood is necessarily consumed. The same is true, though to a much greater extent, in mental work, for which the brain is the organ. No thought, sensation, desire, or volition is possible without the loss of blood in repairing the waste of nerve tissue. The brain is only about one-fortieth of the weight of the whole body. But it uses up about one-fifth of all the blood that the whole body uses.

The blood is the life. That which is used up in work, mental or muscular, is life-blood. Hence it is true that one's life passes into the products of his labor.

Let us repeat and emphasize this fundamental and important conception of money. Life-blood goes into one's labor. Labor is transmuted into products which have utility for the gratification of human wants and thus creates wealth. Of this wealth, money is a representative. Hence, into all the money that we have honestly earned by any kind of work, a part of our life has passed.

The next term to be analyzed is "Christ's cause." We may truly say, I think, that every enterprise which has for its object the spiritual or temporal well-being of men is Christ's cause.

Every hospital for the relief of suffering and the prolonging of life, every library for the dissemination of knowledge, every art gallery for satisfying and increasing the love of the beautiful—all these and many others like them are institutions which have the endorsement and sympathy of the divine Master and in a wide, but true sense, may be said to be embraced in the scope of His cause.

All these, however, are secondary. They are only the results of something which is more radical and vital. They are the natural outcome of the growth of the Kingdom of God in the world. For when we pray, "Thy kingdom come," we are implicitly asking for improvement in government, amelioration of social order, increase of knowledge and multiplication of charitable institutions.

To aid actively, therefore, in the building up of Christ's kingdom in the world will be the best and most direct way to aid his cause. The preaching of the gospel everywhere by men called of God to this work is the divinely appointed method for building up the kingdom. Subsidiary to this, but closely related to it, are Sunday schools, Christian education and Christian literature of all kinds.

All who in Christ's name and for Christ's sake are preaching, teaching, organizing, writing, or publishing are helpers toward the coming of the kingdom. The same is true of all those who by giving, help others to do these things.

To promote Christ's cause is, then, first of all

to labor for the conversion and consecration of men and women. Success in this means, of course, the advance of Christ's cause also in the wider sense; for religion, once in the heart, works outward. Each individual, when soundly converted, becomes a constructive force in society. The growth and purity of the churches is the best guarantee of municipal order and of the establishment and support of all kinds of charitable and educational institutions.

Our question, then, resolves itself into this form:

Why should a Christian employ as an instrument for advancing the kingdom of God the wealth into which a part of his life has been transmuted?

Many answers, varying according to the point of view occupied, suggest themselves. Of these answers, the following are submitted:

First. Because in this way the highest ends of a human life are fulfilled. To cooperate in building up the kingdom of God is to enjoy the exalted privilege of being a co-worker with God.

The development of this kingdom is the central fact in human history. Compared with it, the victorious careers of conquerors and the most far-reaching achievements of statesmen shrink into insignificance. The constitution and laws of this kingdom of redemption were made by infinite wisdom at the behest of infinite love. That this

constitution is to be established and that these laws are to be enforced is as certain as that natural law is now asserting its sway. This culmination may be a "far off event," but for centuries it has been evident that the one constant purpose which runs through the ages is a divine purpose and that it will be fulfilled only when the kingdom of God shall be co-extensive with the whole world. In proportion as any man, by giving as well as by laboring, shall transmute his life into an active force for extending the kingdom of redemption, he is making the most possible out of that life. The life that passes into money, when devoted to other things perishes; when it is built into the kingdom of righteousness, it will endure forever.

Second. Because it results in the development of Christian character. The very thought that one is a co-worker with God in the highest and noblest endeavor possible for a human being will lift a man up out of himself and straighten him up toward the dignity of the highest manhood. It will call into exercise all the best powers of his soul and develop each into fullness of power.

God is not dependent on the churches for the means with which to extend his kingdom or feed his poor. He knows where numberless diamonds sparkle unseen by human eye—where thousands of tons of gold are hidden in the earth, undiscovered as yet by human avarice. He could, if this

were his plan, send an angel to whisper in the ears of mission secretaries and college treasurers the hiding places of these treasures. No, it is not because of any dependence on us that God calls for our labor and gifts. He could have achieved his purpose without our aid. But he knew that it is more blessed to give than to receive, that reaction is as important as the action, and therefore he calls upon us to give and to labor. Otherwise there would be no opportunity for cultivating and developing the benevolent affections. It would seem that in ordaining that the evangelization of the world should advance no farther or faster than the means therefor are furnished by His people God was providing for the intaking of the riches of grace through the outpouring of wealth and effort. Evangelization and Sanctification are to be reciprocal.

Beneficence is one of a sisterhood of graces. When Paul urged the Christians in Corinth to "abound in this grace also," he put beneficence in the same family with faith and love and diligence. All these graces are products of the work of the Spirit in regeneration and sanctification. The product of the new birth is a new man—not a mutilated or partial man, but one complete in every part, though there may be imperfect development. To speak of a Christian without beneficence is as absurd as to speak of a Christian without faith. God has made no such oversight

as to convert a man and yet leave him under the control of covetousness. Of one who has not learned to give, the Scripture asks, "How dwelleth the love of God in him?"

Third. Because the love of Christ constrains thereto.

Whether we take this inspired expression to mean Christ's love for us or our love for him, we find in it a reason and a motive for giving. Paul referred to "the grace of God bestowed on the churches of Macedonia" which was manifested in "the riches of their liberality" as an example for the church at Corinth. He appealed to this church to give liberally "to prove the sincerity of your love" for Christ, and then reminds them of Christ's love for them as another motive; "though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich."

Love kills selfishness and begets beneficence. As Christ's love for us constrained him through sacrifice of himself to bring us into his kingdom, so our love for him constrains us, through sacrifice of ourselves, or of that into which our lives have passed, to lead others into his kingdom.

Fourth. Because giving is demanded by our relations to our fellow men.

Paul recognized the obligation when he said that he was a debtor both to the Greeks and to the barbarians—to all men, civilized and uncivil-

ized. "All the law," said he, "is fulfilled in one word, even in this, thou shalt love thy neighbor as thyself." And Christ has answered the suggested question, "who then is my neighbor?"

There is human brotherhood because there is divine fatherhood. We are to do good unto all men as we have opportunity. And there comes to us a widening conception of the "opportunity" when we remember that through the transmutation of ourselves into money which is a universal representative of wealth and labor, we can do good to thousands now living and yet unborn, in all lands. We have no right to limit our efforts and gifts to those in our own community whom we can reach directly. Duty demands that indirectly, also, we shall give ourselves to those whom we have never seen and never can see.

Fifth. Because giving is commanded by Christ.

Numerous are the spiritual admonitions in regard to giving; numerous are the promises to the liberal. The commands may all be summed up in the brief order of him whom we call our Master and King, "Freely ye have received, freely give."

If there were no other answer to the "why" under consideration this one would be sufficient. The Lord, dealing with us as intelligent moral beings, reveals to us or enables us to discern for ourselves many reasons for the discharge of our duties. But if, in any case, we can discover no

ground for an obligation save that it is the will of Christ, this is sufficient.

Especially should Baptists put strong emphasis upon this last reason. In all matters pertaining to church polity we insist upon strict obedience to Christ's commands and upon compliance with apostolic injunction and example. We should insist upon an obedience no less prompt and exact to our Lord's command to give freely.

Christ bids us go into all the world and preach his gospel. We obey through the money which we freely give. Our life passes into the money. The money buys that which passes into the life of far distant workers. Through this medium our life-blood passes into their arteries. He that giveth and he that goeth are one and they shall rejoice together.

XXII.

WHY THE BAPTIST DOCTRINE.

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Give attendance to reading, to exhortation, to doctrine.

Take heed unto thyself and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.—I Tim. 4:13, 16.

For this cause also thank we God without ceasing, because, when ye receive the Word of God which ye heard of us ye received it not as word of men, but as it is in truth the Word of God, which effectually worketh also in you that believe.—I Thess. 2:13.

XXII.

WHY THE BAPTIST DOCTRINE.



UNDERSTAND the above question as asking why one should hold and teach and insist on those peculiar doctrines which are distinctively Baptist doctrines. There is but one satisfactory answer to the question: It is that these doctrines are taught in the Bible, and this being true, we are, in loyalty to God, bound to hold and teach and insist upon them.

To believe as Baptists do and stand aloof from other Christians as Baptists have to do in much of their religious life, would be criminal if they are not bound by loyalty to God so to believe and so to stand. Baptists, however, are sure that the Word of God is the only infallible and all-sufficient rule of faith and practice, and that nothing should be taught for doctrine which is not contained therein; and that all that is taught therein must be believed; and that all that is commanded therein ought to be obeyed *as commanded*. This is their first and most fundamental principle as individuals and as a denomination. If this principle is not their distinctive and differ-

entiating principle, the *emphasis* they place upon it *is*. Other denominations claim to believe that the Bible is their rule of faith and practice, but some of these do not pretend to make it their *all-sufficient* or only rule. They make a place alongside of the Bible for the traditions of the fathers. And it may, I think, well be questioned if *any other* religious denomination stands as firm and inflexible as Baptists do upon this article of faith concerning the Bible.

This being true, the answer that any intelligent Baptist has to give to the question, "Why the Baptist doctrine?" must be, as already intimated, "Because this is the teaching of the Word of God." Of course he may be mistaken in his interpretation of the Word, but he can only go by his own understanding of it. And whatever he thinks God's Word teaches, that he must hold and practice. Not to do so would be to him disloyalty and disobedience to God. There can be no compromises with men or with churches where he thinks he has a plain teaching from God.

This may be illustrated by reference to some or all of the distinctive Baptist doctrines.

I. As a Baptist reads the Bible he finds that religion is altogether a matter of personal responsibility between the soul and God. It must be a matter of individual voluntariness. God requires each one to do his own duties. There is absolutely no recognition in the Bible of the principle

of doing religion by proxy. Hence when the question of baptizing infants, or of standing as sponsor for others is raised, the Baptist can have no part in any such thing. He says, the Bible makes no place for any such practice. Its principles, if not its express teachings, are a denial of such a thing. He must insist that the Bible requires everyone to act for himself and not through a sponsor. He can not accept the principle of compulsory obedience or of proxy. He can not give up his Baptist doctrines on this point without doing violence to his conscience, and so he stands by his Baptist doctrine.

2. Again, as a Baptist reads the Bible, he finds that the first duty required of any soul is that there shall be repentance and faith. This to him is the requirement of God's Word. He sees another taking an unconscious child, or a person who gives no credible evidence of repentance and faith, and trying to baptize such an one, and trying to bring such an one into some sort of church membership. The Baptist feels compelled in some way, by word or act, to protest and to say that this is not in accordance with the Word of God. Hence he can not possibly be a member of any church that engages in such a practice; neither can he give any sort of sanction to such unscriptural practices. He feels bound by the Baptist doctrine, which, as he understands it, is the Bible doctrine.

3. On the matter of baptism also, a Baptist has some strong convictions which he finds it impossible for him to get away from. To him the Bible teaching is as clear as day that baptism is only to be administered to those who give evidence of regeneration. Hence he can not seek membership in a church that does not make reasonable evidence of regeneration a condition for baptism. He feels that he would be disloyal to God, and would be practicing a dangerous wrong upon his fellow beings, to encourage anyone to enter into Christian profession who has not been born of the Holy Spirit. As he reads further concerning baptism, he is perfectly sure that the Bible means by baptism *immersion in water*, and so nothing else but *immersion in water* can possibly be considered by him as baptism.

He learns also concerning baptism that it carries with it a very solemn and sacred symbolism. It is to him a God-given means for confessing Christ and the Holy Trinity; an act of obedience, an answer of a good conscience toward God; it is the symbol, by the washing of water, of our inward cleansing; the symbol also of a burial to sin, and a resurrection to newness of life; the symbol of having died with Christ, and of the resurrection yet to come, "when they that are in their graves shall come forth." All of this the Baptist sees plainly taught in the Word of God, his all-sufficient and absolutely obligatory rule of

faith and practice, and when sprinkling or pouring is suggested as baptism, he naturally asks: "Where is the warrant for that? And what does it mean? What becomes of obedience to Christ if I, understanding the Bible as I do, should practice or support that? And what becomes of all the meaning and signification of the ordinance."*

When he sees sprinkling or pouring administered for baptism, he has a feeling almost akin to that of the devoted follower of Jesus who said: "They have taken away my lord and I know not where they have laid him." Realizing that baptism means immersion, and that it has been positively commanded by Christ, and that it signifies so much of sacred truth, he sings:

"In all my Lord's appointed ways
My journey I'll pursue."

A Baptist feels simply bound to hold the Baptist doctrine, and to support the Baptist doctrine, and not to support anything else in the matter of baptism. His Bible, as he understands it, compels him to do so. This is not bigotry or intolerance on his part; it is simply his sense of what God requires at his hands. The intolerance is in finding fault with him for being loyal to his convictions.

5. So too as to church organization. A Baptist is hardly less sure concerning this than he is concerning baptism. He is perfectly sure that the

*Mr. Moody once said to the writer: "There is no doubt of the fact that Baptists have in their mode of baptism the real symbolism of the ordinance."

Bible teaches that only those who have been regenerated should be members of a Christian church. He sees very plainly that, when such persons organize a church, it must be a voluntary association for observing and carrying out the teachings of the New Testament. He finds in the New Testament no recognition of any officers except pastors and deacons. It is entirely clear to him that "bishop" and "elder" are only other names for "pastor." He is sure that he sees also that the Bible mode of church government is entirely congregational. He is sure also, that every local church is absolutely independent. However they may, for practical purposes, unite into associations and conventions, he knows that, according to the Bible, there is no authority on earth that can control or dictate to a local church as to the management of its own affairs. He is sure also that no man or hierarchy of men has any right to lord it over God's heritage; and that, so long as Christians behave themselves as citizens, no civil government has any right to assume or to exercise control in religious matters. These are the views which every intelligent Baptist believes to be in accordance with the teachings of God's Word; and, believing this, he is bound to govern himself accordingly. He can not do other than hold to the Baptist doctrine on this point.

6. Once more. A Baptist when he reads his Bible concerning the Lord's Supper, finds that

his Lord left to his disciples the supper as a simple memorial ordinance. Whatever ideas of "fellowship" or "participation with each other" may be seen in it, if any such really exist, are incidental. The Saviour said simply: "Do this in remembrance of me." The Apostle said: "As often as you eat this bread and drink this cup, ye proclaim the Lord's death till he come."

It is also clear that this ordinance was not intended to precede scriptural baptism. It is clear, too, that there is no qualification or condition of church membership which must not be equally a qualification or condition for this ordinance. The Baptists, believing this to be the teaching of the Bible, feel bound to practice accordingly. Consequently when they find other denominations using the ordinance for other purposes—Lutherans using it to set forth *consubstantiation*; Presbyterians making it a *sign and seal* of some strange sort; Methodists, and all open communionists, using it as a love feast—Baptists have to say, "Excuse us brethren. We love you. We do not doubt your piety. We do not profess to have all knowledge. But as we understand the Bible, this sacred ordinance was not given for any such purpose." "We could not partake of it even with Baptists if they could so far forget its real nature as to try to use it for such a purpose." "Do not charge us with narrowness or sectarianism for not uniting with you. It is not that. We do not love to be

apart. We simply feel bound to keep the ordinances as we think they were delivered." "If we are wrong may God help us. But may He keep us also from yielding to mere sentimental ideas; and from changing the order of His Word, and ministering to the confusion and obscurity of His truth. May He help us and you to have principles and to stand by them."

"Why then the Baptist doctrine?" Simply this: We think the Bible teaches it, and demands of us that we hold it. And principle may not be sacrificed to sentiment.

XXIII.

*WHY LOYALTY TO BAPTIST PRIN-
CIPLES.*

*By H. F. Sproles, D. D.
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There be some that trouble you, and would pervert the gospel of Christ.

But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.—Gal. 1:7-9.

If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed.

For he that biddeth him God speed is partaker of his evil deeds.—2 John 10-11.

WHY LOYALTY TO BAPTIST PRINCIPLES.

“To the faithful in Christ Jesus.”—Eph. 1:1.



ONE among them, Wilkinson, has said that Baptists have really only one distinctive principle, and that is, “Obedience to Christ.” In that obedience, however, they hold and teach principles, and practice and enjoin precepts which distinguish them from their fellow Christians. These things, they claim, were taught and practiced and enjoined by Christ and his inspired apostles. Therefore, they can not separate fidelity to him from loyalty to these principles.

It is sufficient in this discussion to merely state these principles in brief and yet comprehensive form. The Scriptures are the only, the sufficient, the permanent authority in faith and practice. Churches are voluntary associations of persons who give credible evidence that they believe in Christ and therefore have been born again by the Spirit of God. Baptism is the immersion in water in the name of the Trinity of those who

personally believe in Christ. The Lord's Supper is a commemorative and anticipative ordinance to be observed in church capacity until Christ come again by those who have been thus baptized and who walk in newness of life. The individual churches are independent in their internal affairs and are voluntarily cooperative in the dissemination of the gospel. The officers of a church are only two—bishops or elder and deacon.

Loyalty presupposes sovereignty. To be loyal is really to be legal, to live according to law. Jesus Christ is supreme. He is sovereign, unlimited. He speaks with authority because he has, as an author, given Christianity its complete form. He has power to make his will imperative. His words are not counsel, entreaty, persuasion simply; but law—the authoritative and infallible expression of personal will, sustained by appropriate sanctions and penalties.

To be loyal is to be submissive and faithful to one's sovereign, true in allegiance, constant in devotion, unhesitating in obedience, incorruptible under temptation, trustworthy always and everywhere. Trustworthy! Every loyal subject is inspired and uplifted by the conviction that his sovereign has confidence in him and is depending upon him. In times of revolt and revolution he remains faithful in allegiance even unto death. He is bound to his master, not only by the bond of redemption, but also by the inward tie of mutual

trust. He recognizes and submits to authority. He honestly seeks to know and earnestly endeavors to obey and make known the will of his Lord. He means to be loyal in Spirit and in life.

In order to loyalty, obedience, a sovereign must give to his subjects an authoritative expression of his will—accessible, intelligible, practicable. Jesus Christ, our sovereign Lord, has given such expression. Not in *human reason*, for this has only the high and important office of ascertaining the existence and meaning of revelation. Not in *Christian consciousness*, for this varies with the intelligence and spirituality of the Christian community. Not in “the church,” for though Romanism claims inspiration and assumes superiority to the authority of the Bible, it has no promise of exemption from error, and has given too many evidences of its fallibility. Not in *individual inspiration*, for the Spirit of God is given now, not to make a new revelation, but to help interpret the old, given once for all, complete, without defect or redundancy. But in *Divine Revelation*.

To us this Book is the authoritative expression of God’s will. It has been and now remains inspired. It is accessible—we have or can get it. In order to salvation and service, it is intelligible and practicable—we can understand its principles and obey its precepts. I am addressing myself to people who believe the Bible is the Word of God. With Baptists this Book is the only and the ab-

solute authority in religion. It is a matter of no earthly interest to us, as modifying in any way our faith and practice, what ecclesiastical bodies, Romanists, or Protestants, may proclaim. The Word of God; what does it teach? We will be loyal to it. Jesus claims for every one of his disciples the right, has conferred the privilege, and enjoins the duty of private study of his will, and personal voluntary obedience.

Loyalty includes allegiance in spirit and obedience in life. Allegiance! There is a tie which binds the spirit of the disciple to his master. Obedience! He submits to authority and is anxious to obey his sovereign. Not the spirit only, nor the deed alone. The spirit without doing would be only intention; doing without the spirit would be compulsion; but the spirit going out in doing God's will is obedience. Our Lord has promised to the loyal soul, certainty of discernment of his divine mission and authority. "If any man will (wills, is anxious, determined to) do his (God's) will, he shall know of the doctrine, whether it be of God (and therefore true and authoritative), or whether I speak of myself (as a mere man and therefore without authority)."

A loyal soul recognizes the authority of his sovereign in all things upon which he undertakes to teach. Some things may be more important, but none are more authoritative than others. Everything is based upon the will of his sovereign,

and is therefore equally authoritative and imperative. The loyal soul does not select commandments to keep, but is determined upon obedience in all things. The thing done may be little, nothing almost, but allegiance to Christ which prompts the doing is great. The editor of *The Sunday School Times*, who is not a Baptist, writes after this wise and truly:—"If one is not willing to obey God in all things, does he really obey him in anything? If he obeys only in those things which are convenient and pleasant, and refuses obedience in those things which are inconvenient and unpleasant, does he not make his own convenience and taste, rather than the authority of God, the law of his spirit?" If so, in his performances, he does not submit to God, but follows his own unsubdued will. He obeys himself and not his God.

Loyalty to Christ requires that his disciples make known his will to the world and bring men to accept and obey it. Under most solemn circumstances he gave the most important commission that ever was given to men or angels. "Go ye, therefore, and teach all nations (cause men to know and bring them to accept my will), baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you (training them in universal obedience)." Nothing should hinder us from obeying these things ourselves and from pressing them upon the acceptance of others.

This it is to be loyal to Baptist principles—to submit to the authority of Jesus Christ, to be true and constant in allegiance to him, to seek to know and honestly strive to do his will in all things, to teach mankind to know his will, and train them to do it. Consider now some reasons for this loyalty.

Loyalty to these principles on the part of Baptists is *essential to their maintenance and extension*. They ought to be perpetuated solely because they are of divine obligation. Jesus Christ and his inspired apostles enjoined them upon the acceptance and observance of his disciples. The fidelity of our Baptist fathers to them has modified the faith and practice of the Christian world. Yet no body of Christians will stand for them unless Baptists do. If they fail in their fidelity then no people will remain loyal, and these fundamental principles will have no advocates. If Baptists are not loyal to them, who will be?

Each one owes it to himself. Loyalty to these principles—personal voluntary trust in Christ as Savior and supreme devotion to him as Lord—made us Christians. It is essential and sufficient to continue us as such. The conviction of direct personal accountability to God alone, to be guided in one's decisions by his perception of what is right, and not by what he sees to be expedient and profitable and popular, to refer all decisions to the standard of righteousness and to be

controlled by it, gives strength and independence to character, dignity and worth to life. He who seeks to know Christ's will and to incorporate it in his own spirit and conduct comes into alliance with eternal forces. "He that doeth the will of God abideth forever." Loyalty to him brings men under the sway of the highest possible motive. This distinct and dominant principle, like an anchor, holds one amid the storms and prevents drift. It is an uplifting and inspiring experience. Loyalty, not merely to the Christ of history who lived and taught and died among men, but to the present living Christ who has been exalted to a throne of universal and absolute dominion and reigns supreme in great majesty and power and glory; allegiance, a tie to a living and trusted sovereign—these give freshness to faith, ardor to love, inspiration to hope, and vigor to effort. Loyalty brings the soul under one governing principle which coordinates all its desires and plans and forces. It is the current which draws all streams into its channel. It gives clearness to vision, singleness of aim, directness of effort, symmetry of conduct, and unity of life.

We owe it to our independent individual churches. We hold and teach that these are organized and maintained in accordance with the teaching and example of Jesus Christ and his apostles. Loyalty to him has made us Christians

and brought us together in associate capacity. This dominant principle is the cause of our continued existence. It is the tie which binds our churches together. They have no central government, or any other human device for preserving unity, and yet no denomination of Christians surpasses them in unity of faith and practice. This is an interesting and surprising phenomenon. How account for it? Loyalty to Christ's authoritative will as revealed to us in the Bible is the explanation. Downright conformity to this Book is vital to our existence. To us Christianity is not a question of ceremonies, but one of personal voluntary obedience to Christ. Our churches are held together, not by an outward all-embracing bond, like a barrel hoop, but by an inward all-pervasive principle, like a tongue and groove—loyalty to Jesus. The attractive and cohesive principle of our brotherhood is individual trust and love of a common Savior, and devotion to one sovereign Lord.

We owe it to our fellow Christians. They need to have emphasis placed and kept upon our distinguishing principles. They are not in our fold, but, being Christians, they belong to Christ's flock. The principle of conformity to the New Testament exclusively separates us from them in church relations. This is our reason for continued separate existence. We stand for a great New Testament principle, peculiar and distinct-

ive—personal voluntary obedience to Christ only and in all things. All Protestants hold to some so-called “developed” form of Christianity, some not so much developed as others, but all having added something in faith or government or ordinances to the primitive simplicity. To us Christ’s revealed will is absolute and exclusive authority. Loyalty to him is our clear and persistent call. We crave and pray for unity among his disciples. We rejoice in and would emphasize the spiritual unity which already exists. The only way to substantial and abiding unity is through loyalty to Christ. Only let us know what the real meaning of the Bible is, we will be loyal to it. We could not do otherwise and remain Baptists.

The different bodies of Christ’s disciples influence one another. It is no rash statement to say that no body has so greatly modified the faith and practice of others as have the Baptists, and that along the line of their distinctive principles. Their chief distinguishing principle, that churches should be composed only of those who give evidence of personal trust in Christ and therefore of spiritual birth, has been practically accepted by nearly all Protestant bodies who call themselves evangelical. True, these still practice infant baptism, which is inconsistent with the principle; yet they require that those who have been baptized in irresponsible childhood shall make a profession of personal faith in Christ before they are received

into full fellowship. It is practically settled that the act of baptism practiced and enjoined by Christ and his apostles was dipping. No scholar of international reputation would risk his fame in teaching otherwise. All church historians of recognized authority say that in apostolic times baptism was always administered by the dipping in water a believer in Christ. As to the qualifications for the regular observance of the Lord's Supper, Baptists agree with other denominations, differing from some of them only as to the meaning of some of the generally accepted requirements. Toleration even was a byword and hissing, and religious liberty for all was an idea that apparently had never entered the mind of men until it was advocated, defended and exemplified by Baptists. But now in our country it is a fundamental law, and no one would dare overthrow or modify it. Even the independence of individual churches is winning its way. This principle is humanitarian and popular. Men love freedom. They wish to have some voice in controlling that which they support. In the last few years equal representation in church councils of laymen and clergymen has been demanded and granted. In the settlement of pastors, not only in Congregational, but also in Episcopal and Presbyterian bodies, the wishes of the congregation are ascertained and when possible complied with. Baptists now need to press intelligently, kindly and

earnestly the principle of personal obedience to Christ's ascertained and acknowledged will in all things, and to insist that to exalt the human above the divine will is disloyalty to God. They owe it to the Christian world to be true to their distinctive principles.

We owe it to the unbelieving world. Loyalty to Christ, obedience to his revealed will, is the supreme need of mankind. We want men to accept him. The best way to reach and impress them permanently is to be perfectly true to him ourselves. It seems to us that men would be more likely to accept Christianity when presented in its primitive simplicity, just as the apostles personally offered it unto them. When we meet an honest enquirer we do not lay beside God's Word any decree, confession, or creed to decide beforehand what we must find in it. Brushing aside all these as authoritative we ask, not what do men say, but what does Christ himself say? This freedom of investigation, this loyalty to the Great Head of the church is inviting, healthy and helpful. Christ's ringing and pathetic invitation is: "Come unto me and rest," "Learn of me—" not *about* me from men, but *from* me concerning myself and the Father. He is the supreme minister of truth. He speaks to men with all good faith and genuine sympathy.

The burning question of the world's heart is, Who was Jesus Christ? Not so much now, What

did he teach? But who was The Great Teacher? Not, what works did he do? But Who was The Great Worker? Conviction of the deity of Jesus Christ will inspire and uplift and consecrate men. Christian faith and hope rest on this solid ground. Nothing can give abiding rest and joyous expectation except personal, intelligent, earnest faith in "the Christ, the Son of the living God." This faith comes through supernatural revelation. Flesh and blood—human agency in any form—does not reveal it, but only the Heavenly Father. Intelligent, abiding and hearty allegiance to Christ is our claim and entreaty. We say to our fellow men that we have found the Christ, the Son of God, and are satisfied with him. "O taste and see that the Lord is precious." Such testimony is impressive. Such invitation is attractive.

We owe it also to the heathen world. Loyalty to Christ, single-hearted devotion to him, will make us faithful to our trust from him on behalf of mankind. It is his expressed will that disciples be made among all nations, that the gospel be preached to every creature. To this work he committed his apostles and all those who should believe on him through their word. This commission has never been withdrawn. The abiding presence of our Omnipotent Lord is written only on our irrevocable commission to preach the gospel of the kingdom in all the world, to every creature. We must be true to him who gave us

this trust. We must be faithful to those on behalf of whom it has been accepted. We must convey that which we hold in trust unto those for whom it was provided and given. We are debtors in Christ's stead unto all men. We must present payment and press acceptance, though men may not recognize the claim, and even refuse offered payment. We must be true to our ascended and reigning Lord.

Love for our fellow men, fidelity to their eternal interests, should make us eager and quick to meet our obligation. But there is a higher and stronger motive—loyalty to Jesus Christ. He has confidence in us. How thrilling the conviction! He has made us trustees of that kingdom for which he gave his life-blood. How solemn the obligation! Fidelity to this trust inspired and sustained Paul and Barnabas, Carey and Judson, Yates and Graves and countless other witnesses of Christ to the heathen, amid opposition and sore trials, deep corruption and abounding iniquity. This motive is essential and sufficient. Invested with universal and absolute dominion, the Omnipotent Christ has promised to be the Omnipresent One. He says: "Go and I will go with you," O, we ought to be faithful to him, we can, we must be!

Above all, we owe it to Christ himself. Loyalty to him, personal voluntary obedience, will please and honor our Adorable Redeemer and Sovereign Lord. This is the supreme motive.

Obedience is the highest possible function of the human soul. Jesus has brought us under obligation. He was and remains loyal to our eternal interests. In his obedient life and sacrificial death, he was loyal, ordered his course according to law, satisfied its demands in order that its righteousness "might be fulfilled in us." In his intercessory life he remains true and faithful and constant. He expects us to be loyal to him. He has called us by his grace into his kingdom. He has even counted some of us as faithful, putting us into the ministry. We have trusted in him for salvation. He has trusted in us for service. He has confidence in us. We must not, we will not, disappoint him. Blessed be his name, though imperfect and weak, we can be loyal, true, perfectly true to him. If we confess him on earth before men, he will confess us in heaven before his Father and the holy angels. If we are true to him here and now, true to his cause, he will say to us: "Well done good and faithful servant." We may not be wise and strong, we may not be successful; but every one of us can be "good and faithful"—true and loyal.

Thou must be true thyself,
If thou the truth wouldst teach;
Thy soul must overflow, if thou
Another's soul wouldst reach:
It needs the overflow of heart
To give the lips full speech.

Think truly, and thy thoughts
Shall the world's famine feed;
Speak truly, and every word of thine
Shall be a fruitful seed;
Live truly, and thy life shall be
A great and noble creed.

XXIV.

WHY THE BAPTIST SENTIMENT.

By W. E. Hatcher, D. D.
Pastor Grace Street Baptist Church.
Richmond, Virginia.

Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them the same shall be called great in the kingdom of heaven.
—*Matt. 5:19.*

According to my earnest expectation and my hope, that in nothing I shall be ashamed, but with all boldness, as always, so now also Christ shall be magnified in my body whether it be by life or by death.—Phil. 1:20.

WHY THE BAPTIST SENTIMENT.



IT is not enough for a man to be right, though a consciousness of right is his best support. He may be brought to trial on some grievous charge, and after due investigation, the court may acquit him. This action may secure to him his freedom, and return him to his home, but his release is not sufficient, and even his innocence is not enough. One other thing is almost indispensable to his future life, and that is the verdict of the public as to the merits of his case. If after his release there remains a distinct and far-reaching persuasion that there has been a miscalculation of justice—that the man is not innocent, and that there are uncontroverted facts outside of the investigation, fatal to the theory of innocence, then the man is not really acquitted. The court has indeed set him free but the people have not underwritten the verdict. That pervasive suspicion against him is fatal. It will meet him in every path, and take side glances at him from every highway, and make itself known in every tone of voice which calls his name. It will curse him with a nameless ostra-

cism, pursue him with an unbearable wretchedness. Public sentiment holds him convicted, while the law and the country undertake to make him a free man.

State and city frequently enact laws which are just and important, and yet, in some way, they prove inoperative and worthless. They linger superfluous upon the statute book. This is not to be accounted for on the score of the uselessness or injurious nature of the law, but grows out of the fact that the laws fail of popular approval. It some times happens that the better part of the community which constitutes only a minority rises suddenly and by a sharp contest carries some point affecting the public weal, but after the law has been enacted, it is found to be impossible to enforce it. Its existence has aroused the majority, and the result is an overwhelming movement for its repeal, or an assertion of moral authority which makes the law dead and helpless. The explanation in such a case is that there is not sufficient popular sympathy with the new regulation to invest it with life and authority. A law without public sentiment behind it and ahead of it, is not a law, although its underlying principles be justice and righteousness.

We know that in not a few cases the verdicts of juries are atmospheric. They are not dictated by incontrovertible evidence nor by instructions of the court, nor by eloquent pleading of

the counsel; nor yet by all these combined. There is another court, invisible and indefinable, that colors the evidence, misinterprets the instructions, neutralizes the masterly pleading of counsel and enthral the twelve men in the box, true and honest although they may be. The spell upon them seems vapory and inexcusable; and yet its witchery is fatal. It forges chains of steel and rivets them upon the court. This rival court has no bench, calls no witnesses, writes no instructions. Possibly among the people, in the crowd about the door, a muttered whisper from one to another may, in a slight degree, suggest the presence of the silent court.

And yet when the verdict comes in it is simply the dictate of this invisible rival of public justice. It is that nameless, unorganized, indefinable thing which we commonly call public sentiment.

How few women select their own dresses or bonnets! True they study the fashion plates, possibly read the advertisements, and certainly visit the shops. But what is the particular thing which finally decides which hat, which dress, or which bonnet they will choose? What dictates the choice? Unseen, or possibly, in some cases, the really visible forms of neighbors or rivals hang around the purchaser and guide her in the selection of what she does not prefer, and which yet she feels she must not fail to buy. Many a woman unconsciously dictates to the woman who

lives near by her what she must buy. A concensus of fashionable opinion, drives the ambitious woman to choose what her own taste or her husband's necessities would strongly forbid.

Religion is supposed to inspire the highest products of human reason and wisdom in the creation of rules for human conduct. This at least seems a fair way to define good religion. Popular sentiment is the unwritten dictate of public feeling. It may exist for years, and outlive many human laws, or it may spring up into life in a day and burst into mobs and strikes and all manner of violence. And it may change in a night and undo all it did before; but during its life it holds itself superior to the law. It demands its own way, law or no law. The highest possible civilization exists in that country which has the best laws upheld fully by the best sentiment of the entire community. That is the happiest country in which exists the strongest sentiment of patriotism and every act and word of the people bespeaks their public spirit, where every soul is loyal and where every act and word of the people bespeaks their love for country. This reign of good sentiment is the vital force in the atmosphere of life; there is no abiding social order without it.

Now, it is not the object of this paper to prove that the Baptists are sound in their doctrines. It is assumed that they are thoroughly right in every point of their contention. We pro-

ceed on the hypothesis that they hold the truth, and only the truth, and are the only ones who maintain rightly, important portions of the truth. This view is asserted advisedly and can be maintained in the face of every challenge, but this article is not controversial, and is intended indeed not for our opponents but for our own people. On the Scriptures, we agree; thus far we have plain sailing.

But it is intended in this paper to assert that it is not enough for Baptists to be thoroughly orthodox. This they must be, for if they are in error on any point they are thus far lost, and will be certainly lost unless they can trace the path which leads back to the truth as it is in Jesus. There can be no separation from the truth; and nothing—not the utmost sincerity, not the most heroic loyalty, not the most splendid achievements can sanctify error. But with all error eliminated, and all gospel truths accepted, the Baptists are not yet complete so long as they fail to observe how much depends upon the way in which they hold the truth, and the manner in which they defend it. Some of the most loyal Baptists are the least effective. They are orthodox in teaching, but heterodox in spirit. They stand their doctrines out like skeletons and rattle them with such deadly severity that they offend the people and frighten the children. There is one thing which they

yet greatly need for the most successful dissemination of their views.

And this is denominational sentiment—we had almost said a sacred and heartfelt Baptist pride. They must not only believe in the doctrines but they must believe in them joyfully, and enthusiastically. In their inmost thoughts they must think well of their doctrines, their people, and their enterprises. There must be behind their doctrines a cordial acquiescence, a stalwart delight and a vital approval. This sentiment must pervade Baptist houses; a Baptist home must have a healthy Baptist atmosphere. It must exalt all Baptist things. We must be careful however to avoid the discussion of tangled affairs of church finance, or the crooked dealings of unworthy members, or the infirmities of our pastor, or the work of denominational enterprise in the presence of our family or neighbors. The spirit of such discussions will likely settle the fate of Baptist principles in the family. It will tell upon the children and it will leave its impress upon visitors to the house. The family ought to be a fountain of Baptist sentiment, and its atmosphere ought to be fragrant with denominational pride and devotion. Under these conditions a household will rarely ever cease to be Baptist. It will be a Baptist magnet to hold what it has and to attract others.

Baptists ought to put their children in

Baptist schools. They often are deceived into the notion that other schools are better and imagine they do their children a friendly turn when they send them to these un-Baptistic schools. This simple act of going outside of the Baptist life to educate our children betrays a lack of Baptist sentiment, rather than of conviction, and is all the more dangerous because it does not seem to be dangerous at all. Put your son or daughter under teachers who have no sympathy with Baptists' beliefs, and who know nothing of Baptist history or achievement, and who positively have anti-Baptistic views, and you have placed them where they may be unconsciously weaned from the convictions of their parents. They are made to breathe an un-Baptistic atmosphere, they hear other churches loudly praised while their own is at best left in silence, and from a sense of lonsomeness and from being connected with an unrecognized denomination, they drift imperceptibly into fellowship with others. Our life depends largely upon the air we breathe. If parents wish to see their children decided and whole hearted Baptists, they had better not exclude them from the influence of Baptist sentiment.

Books play an important part in generating Baptist sentiment. If they are wisely chosen and read under good influences, they not only strengthen conviction, but they quicken our sentiment in favor of our doctrines. They give the young a sense of the strength of Baptist doctrines.

Even their presence in the house, though they be unread, is of value. They lie as silent witnesses ready to be called when they are needed. A Baptist library in a family is an arsenal to which Baptists may fly in the hour of attack, and equip themselves for the fray. They serve also the admirable purpose of getting our people to talk intelligently about the Baptists' position. They make our young people intelligent.

Perhaps the most subtle and irresistible influence in affecting Baptist opinion is social life. It has a wondrous power in molding people. It gives color and body to the convictions. It collects and unifies young people. It draws them to the same places, puts them in the same pews, accustoms them to the same moral and religious atmosphere. If the social atmosphere is decidedly unfriendly to the Baptists, it will be dangerous to enter. What Baptists need to do is to create their own atmosphere and to have their own social sentiment.

What has been said suggests the mightiness of Baptist sentiment. It is not too much to say that it is indispensable to the progress and power of our denomination. There are two ways of converting people. One is by direct attack—by simply firing the gospel into the unconverted from the front; and if they stand the fire until they are shot down, then the plan is to send the ambulance on the field, pick them up, bring them into camp,

and treat them as lawful spoils. The gospel is a mighty sword, and many have been conquered in this way. The other way is to invest the sinner with sweet and gospel influences. They will gradually dissolve prejudices, touch the heart, and open the way for the coming in of the Saviour. It is the use of heart and sentiment as effective weapons. Paul was an ardent believer in this latter method; it is in this way that many women win their husbands, and many friends, by gradual approaches, capture their resentful friends.

So there are two ways of making Baptists: One is by firing Baptist doctrines fairly from the front; this is attempting to carry the position by assault. It is torturing the people until they are reduced to a satisfactory and reluctant submission. It is highway robbery reduced to a sacred art and used for converting men from the error of their ways. It is speaking the truth not in love but in a denunciatory and un pitying storm. Some are captured in this way.

But the other way is by the gentle method. It is removing external hindrances in the way and bringing and artfully placing along the path every needed help. It is largely the silent method. It is the purification of the air. It is investing the soul with a gentle and refreshing atmosphere. It is the creation of the best possible condition in which one may be placed in order that it may be easy to see the truth and embrace it. In using

this method a good Baptist sentiment works miracles. Some husbands have possibly influenced their wives by arbitrary treatment or by perpetual and wearisome insistence on Baptist doctrines, to leave churches of other denominations and unite with the Baptists. This method of making Baptists is not usually successful in its result nor satisfactory when it succeeds. It does not make happy Baptists. Yet many a wife without argument but by silent loyalty, gentle enthusiasm and courteous treatment of her husband's views has led her husband to adopt Baptist doctrine and to become a healthy, vigorous advocate of Baptist views and measures. In many a case the man would have found it difficult to explain the logical processes by which he was brought to her Baptist conclusions. The wifely sentiment enveloped him and imparted the Baptist color to his convictions.

Baptist sentiment is one of our denominational needs. Possibly our greatest need. It is a thing not to be brought about by legislation, and we can not hope that it will come of its own accord, or everywhere at once. All we can do is to provide for it and when it arrives give it a good welcome and a good chance. It will furnish us the best conditions for Baptist growth. It will accomplish wonders in bringing about Baptist unity. It will save us from Baptist leakage. It will give us a new grasp upon the world, and greatly multiply our power and progress.

XXV.

WHY BECOME A BAPTIST.

*By David M. Ramsey, D. D.
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If ye love me, keep my commandments.

And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever.

He that hath my commandments and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him and will manifest myself to him.—John 14:15, 16, 21.

XXV.

WHY BECOME A BAPTIST.

IGHTEEN years now have passed since the struggle closed. Up to this time there has seemed to be no reason for giving to the public this private and intensely personal piece of history which has never before breathed the air. Yet there is a psychological law which ever causes us to be interested in the earnest soul-conflicts of our fellow men. Even a heathen was applauded to the echo in Rome for the noble sentiment: "I am a man and nothing that affects man is foreign to me." Time enough has elapsed to temper the writer's feeling and also to remove from the mind of the reader that tinge of suspicion and touch of reserve with which we are wont to receive the statements of a too recent convert from the ranks of another denomination. Moreover, I am persuaded that if the experience of our life be helpful to other lives, like the timber for a good vehicle, it must be well seasoned. The specific reason for my writing on the subject of becoming a Baptist is that it embodies my personal experience, and hence the form is necessarily biographical and the substance

experimental. There is nothing to do but to tell the story of this portion of my life. It is entirely justifiable to perform vivisection in the interest of truth.

When about seventeen years of age, I went from the home of my boyhood in Greenville county, South Carolina, to Storeville, in Anderson county, some forty miles distant, to enter a high school. The institution had as its principal a young Baptist minister capable and cultured, whose name I here write with a sense of abiding gratitude, the Rev. E. R. Carswell, Jr. This school was chosen because of the fact that of the several letters received, the one from Mr. Carswell was most pleasing to the lad who was permitted to make his own choice. Prior to this, I was converted under the preaching of the Rev. Ripley Jacobs, an eloquent young Presbyterian preacher, and I joined the Fairview Presbyterian church where my forefathers had long been members, and of which denomination my father is and has long been a ruling elder. My mother also was a member of this church. Ours was one of those orderly Presbyterian homes of a former day where the children were scrupulously fed on Sundays on half moon pies, loaf bread, and the Shorter Catechism. It was rather a dry day. I remember that my father once stopped me from whistling with the remark that the noise was too shrill for the holy Sabbath. Doubtless it was not superior

music. It was a godly home for which I have ever been devoutly thankful.

Soon after I entered the Carswell institute, the young Baptist preacher in a spirit of pleasantry asked his Presbyterian pupil for a good text for a sermon on infant baptism which he intended to preach the following Sunday, stipulating to use the very strongest one favoring this custom which might be produced. The terms were agreed to and at once the search began in good earnest. The boy chuckled over the embarrassing predicament which the preacher and congregation would find themselves in the next Sunday.

But soon the subject became distressingly serious. One of the first passages turned to of course was, "But Jesus said suffer little children and forbid them not to come unto me for of such is the kingdom of heaven." To my surprise there was not a word here about any kind of baptism. The Baptist minister could do all this for his own babe next Sunday at the close of his sermon, if he thinks there is nothing sacreligious in a poor mortal man's imitating the Divine Redeemer in bestowing a blessing. So one after another of the familiar passages were examined with similar results. The household baptisms mentioned in the New Testament failed me for they possessed no remotest hint that infants were present. On the contrary, I remember very distinctly that in every case studied in my crude way the startling

fact came out prominently that there was proof that each one baptized had previously exercised faith for himself. The concordance was patiently consulted but no relief came. About Friday the preacher insisted on having his text. I think now that there was in his eye a twinkle of almost cruel pleasure over my discomfiture and awkwardness as I made my lame excuses of absence from books and counseling friends, lack of time, etc. With the assurance on my part that he should hear from me again on this subject, the preacher was left to select his own text according to his liking.

Now who was the most unhappy youth in all that neighborhood? Why, that same lad who left his teacher's presence with a cheerful and careless manner, but whose heart had taken on its first real burden, not to be thrown off for weary years, and like all sorrows in this life, it possessed a strange power of isolation. He felt somewhat as men feel in an earthquake when that solid globe which they have ever called *terra firma* seems breaking from her ancient moorings and driving headlong into chaos. Every spare hour was spent in reading and investigation.

While I am penning these lines my hand is resting on the most precious treasure I possess. Money would not buy it—that is it is not for sale, for a thousand precious memories cling to the inanimate thing almost transmuting it into a person.

It is simply the little red-back Bible I purchased in the town of Anderson at the cost of twenty-five cents—a good sum for that purse. There were plenty of Bibles in the house but this expensive outlay must be made that no one see the evidences of what my soul was passing through. Its pages are well pencil marked and on the fly leaves I find “circumcision” with many references telling the story of months of mental confusion. In another place is this significant heading, “Baptism, where mentioned,” with chapter and verse given in a long list.

About this time I opened my heart to a very agreeable and intelligent Presbyterian gentleman whom I had come to know quite intimately. I stated my troubles, giving him the result of my recent studies. He told me that some years before he passed through a similar experience, and that his mind was set at rest on the subject by reading a booklet written by Dr. Stacy, of Newnan, Georgia. Taking my friend’s advice, I wrote directly to the author, asking for his treatise which he kindly sent with promptness. To my mind the discussion was unsatisfactory as a piece of reasoning and hence failed to bring rest to my disturbed soul. If my memory serves me correctly, the author’s object was to prove that there was an Old Testament church merged into a New Testament church, and that baptism in the New simply takes the place of circumcision in the Old.

The schoolboy was then a member of an active and excellent debating society, and was very fond of that kind of work. He saw plainly that there were too many weak points in the argument for it to get a favorable verdict were it made before that truly shrewd body composing the Eclectic Debating Society of Carswell Institute. I remember well that this was the test to which Dr. Stacy's reasoning was subjected in my mind. Two or three patent facts seemed fatal to his position. That Jesus himself was baptized after his circumcision, that baptism was for both sexes while circumcision was for only one, that the whole theory was an assumption without one passage of Scripture in its support, and other similar facts caused the searcher after truth to part company with Dr. Stacy's argument.

But my conclusion appeared arrogant. How often had we heard from that truly angelic spirit, our Aunt Mary, whose sweet, unselfish life had been spent in our home, that the scholars and educated preachers for the most part are found *in our denomination*. That proved the most convincing piece of logic up to date.

Now it was that the conscience was set at rest with the jugglery of a phrase—baptism is not essential. Why then be schismatic? It is nothing else but bigotry. It is not good form. I forgot to ask the question, essential to what? *For Jesus*, it was essential to fulfill all righteousness—

essential to the salvation of the world. If it is not essential to our own salvation and yet necessary to obedience or to the discharge of duty, or the full expression of love, it is a large and blessed truth. But some time subsequently I experienced a poetic awakening to the character of this blinding and seductive fallacy. A revival arose among the students and many were converted. Those who joined the Baptist church were to be baptized down at the ford on the Rocky River. I was there. It was a crisp autumn afternoon, the leaves were falling—a typical gray day of that melancholy season. A large gathering lined the banks of the river. Our young preacher read in a clear voice and kindly manner several passages from the Bible, setting forth baptism by immersion. It did seem very easy to find the appropriate Scripture! If it had been written for the occasion it could not have suited better. It does not matter, I thought, for it is all settled anyhow, baptism is not *essential*.

And then, closing the book, the preacher said something like this: "Our Lord must have walked some forty miles across the desert country to come down to the Jordan to be baptized by John in the river. Jesus, calm and silent and unrecognized, had been working in the carpenter's shop in Nazareth, but now he leaves these duties to enter upon his vast labors as the World's Redeemer. First he must be baptized in the Jor-

dan. Here stands his baptism on the treshold of his life-work. It was a solemn hour and tender experience, for Jesus Himself said it was necessary for him to be baptized to fulfill all righteousness. I know not all the deep meaning of that utterance. By example and precept he has taught us that it is our duty to be baptized, and I think if we love him it should be pleasant to keep his commandments."

As the minister spoke he seemed to fix his eyes on me. At least the words like arrows fastened themselves in my bosom. Then he led the young Christians down into the water. I had heard that baptism by immersion somehow was unbecoming to ladies—indeed it was not quite refined, but yonder as they emerge from the water what a heavenly scene! And the most beautiful one of all that number never before seemed so divinely lovely as now. I remember how my heart smote me. "Thus it becometh *us* to fulfill all righteousness" kept ringing in my ears. With one stroke the booth which I had been hiding behind to escape duty was stricken down by the sword of the Spirit. Thus vanished forever my pleasant little conceit that New Testament baptism is nonessential. And the words went with me up from the river that Sunday afternoon: "If you love me keep my commandments."

Through the rest of the school term conviction grew apace. A friend loaned me *Theodosia*

Ernest which struck me at the time as one of the most wonderful books I had ever read. The limpid style, the fairness in debate, the river-like progress of thought on to the end, the simple but happy little plot with many a cunning and clever literary device for sustaining the interest of the reader, but above all the strong exegesis of the Scriptures, marshalling the Bible truths into a phalanx of irresistible argument went far toward capturing and disarming the young knight. Still appearances of having all intact must be kept up until the conclusion of the whole matter was reached and stability of conviction was assured. Not even my most intimate friends, so far as I know, ever suspected any change of views. Ample opportunity was afforded for deliberation during the following two years which had to be given to making money to defray the expense of a college course. School teaching was chosen. What meditation during the long walks to and from school, what ingeniously conducted controversies with intelligent laymen and preachers of all denominations, slyly testing my opinions from the view-point of other men, on the subject ever uppermost in my mind!

One incident occurred about this time which came near leading to an expression of my secret creed. While teaching school at Rabun Creek church in Laurens county, contrary to my earnest wishes, I was elected superintendent of a Baptist

Sunday school. The pastor was a loyal and consistent Baptist, possessing strong convictions undiluted with the water of expediency. He boldly told the church to their face that it was a great wrong to place a Presbyterian in charge of their Sunday school. Hard feelings arose in the church as the result. I tried in vain to pour oil on the troubled waters. Little did the dear conscientious brethren know what a harmless wolf they had let in among the Baptist lambs. The time was not full however, for opening my heart, and so with my secret locked at present in my breast, I took up my task and moved on for another six months.

Then came the sorest trial of all that I had been called on to face up to this time. A strange and at first undefined feeling overtook me that I must become a preacher of the gospel. Hitherto, I had been expecting to enter the legal profession. At last the impression that preaching was to be my life work moved out into the realm of clearness and became a firm conviction of duty. It seemed to me that my life would be a failure if I went into any other calling, which I suppose was the state of soul which Paul was in when he said: "Woe is unto me if I preach not the gospel." But where to preach was the puzzling question. To enter the Presbyterian ministry would be to preach, teach, and practice that which I did not believe on the subject of baptism, and in support of which I had not been able to find one passage

of Scripture after years of searching. I could not escape the conclusion that for me at least such a course would be unmanly and sinful. On the other hand to join a Baptist church and enter the ministry, the difficulties seemed well nigh insurmountable. I knew but few influential members of that denomination, nor in the circumstances did I feel willing to ask favors. This poor soul had no Barnabas to introduce him to the brethren and vouch for his conversion. The money saved by teaching must be utterly inadequate to meet the expense of a seven years' course at college and seminary.

Well do I remember that this was a season of tenderness and prayer. For some reason that I have never been able to understand fully there were ever with me thoughts of my sainted mother, who died when I was six years of age. There came up simple little incidents of childhood memories, such as my learning to read the fourteenth chapter of John's gospel while sitting on her lap one Sunday afternoon. But oftenest there was before me the pathetic scene connected with my dear mother's death. I remembered, oh so distinctly, how she kissed us all good bye, one by one, as we were lifted up to her bed, and then how she turned her fair radiant face and set her blue eyes on my father who stood at the foot of the bed like a statue, but with feelings that lay too deep for tears. I shall never forget that when they

said she was gone I went into the room alone and fell on my knees and tried to pray. It was a child's sorrow but deep. I did not know that my mother could die. I had always thought of her as immortal because I knew her only as love. This experience is recorded in this connection simply because it is strictly true to the facts. A possible explanation of this peculiar experience which was ever with me in these days has come to my knowledge. It seems almost mystical, and yet it is such a striking coincidence that it must be related. A few years ago my aged Aunt told me with much feeling that when my mother lost by death a singularly fine little boy, her first born, she said in her grief that she had named this child Samuel, and had given him to the Lord to be a preacher if it should be His will. But the Lord spake to little Samuel and the child went away to be with him perpetually in the upper temple. Also the mother went a few years later leaving one boy. Long afterwards, this son is called into the ministry. I wonder if heaven has not a minute plan being slowly carried out in it all. With more than maternal sweetness God seemed to be pointing out the way.

Then finally came the time for summing up the facts and from all the data to draw the conclusion on this subject. Here is my little red-back Bible with its oft-marked pages. But what of it? The process of thought which followed may be

briefly outlined. I find that I take this Bible as the source of information and the final authority for man, the sufficient rule of faith and practice. Tradition is not needed, nor is it safe or authoritative. Neither "the church" nor any man or collection of men is empowered to change these teachings of the inspired record, nor has any one the power of private interpretation. That being the case the one important point for me to settle is, what does this book teach me to be my religious duty? I find that the great bulk of that which I have been taught from childhood, I now most heartily and lovingly accept, but in several important doctrines, I am at variance with my early instructions. The distinctive doctrines of the Baptist denomination seem quite near to New Testament models. These early churches had a simple and natural polity and were evidently self-governing without any higher ecclesiastical courts. The doctrine of restricted communion commends itself to my mind as the consistent and logical sequence from the teaching of believers' baptism. So after all baptism it would seem possesses the strategic element. Now clearly there is no scriptural authority for infant baptism for the subject must be a believer in Jesus as his personal Savior. As to the matter of what baptism is, I see wherever it is described at all it is performed by putting the candidate into the water. Not only so, but the reason for immersion is plainly given showing that it

must be a burial, symbolizing our death to sin and resurrection to a new life in Christ. Then to change to sprinkling or pouring is to destroy its very character and to lose all its beauty and instructiveness, and also to foil its important mission, in making the good confession before the world. Here is a most significant fact which amounts almost to a demonstration of the correctness of the truths held by the Baptist denomination, namely, if Pedobaptists wish to attack the distinctive doctrines of the Baptists they must take Roman Catholic grounds for waging the warfare. On the other hand, if the Pedobaptists wish to combat the errors of Romanism for successful controversy, they must occupy Baptist grounds in the defense.

At last after four years the battle is over, the die is cast, the Rubicon crossed. One day early in October, 1880, the Rev. J. K. Mendenhall came down from Greenville at my invitation to Columbia church in Greenville county to perform the baptism. The morning of the baptism came, and I had not yet apprised my father of the step I was about taking. The reason for the delay in informing him was his extreme illness. Indeed on this account the baptism had already been postponed for several days. When I made my mind known to my father, he replied quietly and kindly that this course was a sore disappointment to him but he would offer no objection, leaving me to act

according to the dictates of my own conscience. This gentle and affectionate spirit almost broke my purpose. It seemed harder to bear than opposition, especially in all the circumstances. At this time the tempter came with many an ingenious argument and wily plea, pursuing me to the confines of torture, that he might turn me aside from the clear path of duty. Ofttimes since that morning I have stood on that same spot where I poured out my soul in prayer for guidance and strength. It was a pivotal hour in my life. There came over me a sense of utter loneliness in the world. I know now that I was weak. It was one of those inclement days which seem to clip the wings of hope. But He who said, "Lo I am with you through all the days," fulfilled His rich and precious promise, and I went forward in strength not my own.

Every incident of the day is fresh in memory. Trite details have taken on an importance in my own mind out of all proportion to their intrinsic merit. Taking a satchel in front of me on a horse, I rode away to the church some seven miles distant. It fell upon a time when a protracted meeting was in progress. When Brother Mendenhall reached the church he was invited to preach, and he gave an admirable discourse, full of consolation and encouragement, on the *manliness of the true Christian*. At the close of this tender sermon I was received into the mem-

bership of the church. I remember that a neighboring Baptist minister, the same who objected to having a Presbyterian superintendent for his Sunday school, was present, as I was told, to object to my baptism, having been incorrectly informed that I was seeking baptism by immersion with the intention of remaining a member of the Presbyterian church; but when he learned that the candidate was coming in the regular way, without any reservations, he offered no objections.

So it came to pass that about noon on that autumn day, near the place of my birth, in the presence of a vast assembly of my neighbors, together with many of the children whom I had taught in the day school, there on the banks of the purling little stream, we sang and prayed, and the preacher and I went down into the water as my Lord had done, and as He commanded me to do, and we came up straightway out of the water, and like another in that far off day, I went on my way rejoicing. Then I had peace of mind and great happiness.

XXVI.

A DECLARATION OF FAITH.

By J. Newton Brown, D. D.

Editor Encyclopedia of Religious Knowledge.

Hold fast the form of sound words, which thou hast heard of mē, in faith and love which is in Christ Jesus.—2 Tim. 1:13.

But I certify you, brethren, that the gospel which was preached of me is not after man.

For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.—Gal. 1:11-12.

DECLARATION OF FAITH.

I. OF THE SCRIPTURES.

We believe that the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction: ¹ that it has God for its author, salvation for its end, ² and truth without any mixture of error, for its matter; ³ that it reveals the principles by which God will judge us; ⁴ and therefore is, and shall remain to the end of the world, the true center of Christian union, ⁵ and the supreme standard by which all human conduct, creeds, and opinions should be tried. ⁶

Places in the Bible where taught.

¹ 2 Tim. 3 : 16, 17. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works. (Also 2 Pet. 1 : 21; 2 Sam. 23 : 2; Acts 1 : 16; 3 : 21; John 10 : 35; Luke 16 : 29-31; Ps. 119 : 111; Rom. 3 : 1, 2.)

² 2 Tim. 3 : 15. Able to make thee wise unto salvation. (Also 1 Pet. 1 : 10-12; Acts 11 : 14; Rom. 1 : 16; Mark 16 : 16; John 5 : 38, 39.)

³ Prov. 30 : 5, 6. Every word of God is pure. . . Add thou not unto his words, lest he reprove thee, and thou be found a liar. (Also John 17 : 17; Rev. 22 : 18, 19; Rom. 3 : 4.)

⁴ Rom. 2 : 12. As many as have sinned in the law shall be judged by the law. John 12 : 47, 48. If any man hear my words. . . the word that I have spoken, the same shall judge him in the last day. (Also 1 Cor. 4 : 3, 4; Luke 10 : 10-16; 12 : 47, 48.)

⁵ Phil. 3 : 16. Let us walk by the same rule, let us mind

the same thing. (Also Eph. 4 : 3-6 ; Phil. 2 : 1, 2 ; 1 Cor. 1 : 10 ; 1 Pet. 4 : 11.)

⁶1 John 4 : 1. Beloved, believe not every spirit, but try the spirits whether they are of God. Isa. 8 : 20. To the law and to the testimony : if they speak not according to this word, it is because there is no light in them. 1 Thess. 5 : 21. Prove all things. 2 Cor. 13 : 5. Prove your own selves. (Also Acts 17 : 11 ; 1 John 4 : 6 ; Jude 3 ; Eph. 6 : 17 ; Ps. 119 : 59, 60 ; Phil. 1 : 9-11.)

II. OF THE TRUE GOD.

We believe that there is one, and only one, living and true God, an infinite, intelligent Spirit, whose name is JEHOVAH, the Maker and Supreme Ruler of heaven and earth ;¹ inexpressibly glorious in holiness,² and worthy of all possible honor, confidence, and love ;³ that in the unity of the Godhead there are three persons, the Father, the Son, and the Holy Ghost ;⁴ equal in every divine perfection,⁵ and executing distinct but harmonious offices in the great work of redemption.⁶

Places in the Bible where taught.

¹John 4 : 24. God is a Spirit. Ps. 147 : 5. His understanding is infinite. Ps. 83 : 18. Thou, whose name alone is JEHOVAH, art the Most High over all the earth. (Heb. 3 : 4 ; Rom. 1 : 20 ; Jer. 10 : 10.)

²Exod. 15 : 11. Who is like unto thee . . . glorious in holiness. (Isa. 6 : 3 ; 1 Peter 1 : 15, 16 ; Rev. 4 : 6-8.)

³Mark 12 : 30. Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. Rev. 4 : 11. Thou art worthy, O Lord, to receive glory and honor and power : for thou hast created all things, and for thy pleasure they are and were created. (Matt. 10 : 37 ; Jer. 2 : 12, 13.)

⁴Matt. 28 : 19. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. John 15 : 26. When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. (1 Cor. 12 : 4-6 ; 1 John 5 : 7.)

⁵ John 10 : 30. I and my Father are one. (John 5 : 17 : 14 : 23 ; 17 : 5, 10 ; Acts 5 : 3, 4 ; 1 Cor. 2 : 10, 11 ; Phil. 2 : 5, 6.)

⁶ Eph. 2 : 18. For through him [the Son] we both have access by one Spirit unto the Father. 2 Cor. 13 : 14. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all. (Rev. 1 : 4, 5 ; comp. ch. 2, 7.)

III. OF THE FALL OF MAN.

We believe that man was created in holiness, under the law of his Maker ;¹ but by voluntary transgression fell from that holy and happy state ;² in consequence of which all mankind are now sinners,³ not by constraint, but choice ;⁴ being by nature utterly void of that holiness required by the law of God, positively inclined to evil ; and therefore under just condemnation to eternal ruin,⁵ without defense or excuse.⁶

Places in the Bible where taught.

¹ Gen. 1 : 27. God created man in his own image. Gen. 1 : 31. And God saw every thing that he had made, and, behold, it was very good. (Ecl. 7 : 29 ; Acts 17 : 26-29 ; Gen. 2 : 16, 17.)

² Gen. 3 : 6-24. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her ; and he did eat. . . So he [the Lord God] drove out the man : and he placed at the east of the garden of Eden cherubim, and a flaming sword which turned every way, to keep the way of the tree of life. (Rom. 5 : 12.)

³ Rom. 5 : 19. By one man's disobedience many were made sinners. (John 3 : 6 ; Ps. 51 : 5 ; Rom. 5 : 15-19 ; 8 : 7.)

⁴ Isa. 53 : 6. We have turned every one to his own way. (Gen. 6 : 12 ; Rom. 3 : 9-18.)

⁵ Eph. 2 : 1-3. . . . Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind ; and were by nature the children of wrath, even as others. Rom. 1 : 18.

For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness. (Rom. 1: 32; 2: 1-16; Gal. 3: 10; Matt. 20: 15.)

⁶ Ezek. 18: 19, 20. Yet say ye, Why? doth not the son bear the iniquity of the father? . . . The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. Rom. 1: 20 So that they are without excuse. Rom. 3: 19. That every mouth may be stopped, and all the world may become guilty before God. (Gal. 3: 22.)

IV. OF THE WAY OF SALVATION.

We believe that the salvation of sinners is wholly of grace; ¹ through the mediatorial offices of the Son of God; ² who by the appointment of the Father, freely took upon him our nature, yet without sin; ³ honored the divine law by his personal obedience, ⁴ and by his death made a full atonement for our sins; ⁵ that having risen from the dead he is now enthroned in heaven; ⁶ and uniting in his wonderful person the tenderest sympathies with divine perfections, he is every way qualified to be a suitable, a compassionate, and an all-sufficient Saviour. ⁷

Places in the Bible where taught.

¹ Eph. 2: 8. By grace are ye saved. (Matt. 18: 11; 1 John 4: 10; 1 Cor. 3: 5, 7; Acts 15: 11.)

² John 3: 16. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. (John 1: 1-14; Heb. 4: 14; 12: 24.)

³ Phil. 2: 6, 7. Who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men. (Heb. 2: 9, 14; 2 Cor. 5: 21.)

⁴ Isa. 42: 21. The Lord is well pleased for his righteous-

ness' sake; he will magnify the law, and make it honorable. (Phil. 2 : 8; Gal. 4 : 4, 5; Rom. 3 : 21.)

⁵ Isa. 53 : 4, 5. . . . He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. (Matt. 20 : 28; Rom. 4 : 25; 3 : 21-26; 1 John 4 : 10; 2 : 2; 1 Cor. 15 : 1-3; Heb. 9 : 13-15.)

⁶ Heb. 1 : 8. Unto the Son he saith, Thy throne, O God, is for ever and ever. (Heb. 1 : 3; 8 : 1; Col. 3 : 1-4.)

⁷ Heb. 7 : 25. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. Col. 2 : 9. For in him dwelleth all the fulness of the Godhead bodily. Heb. 2 : 18. In that he himself hath suffered being tempted, he is able to succor them that are tempted. (Heb. 7 : 26; Ps. 89 : 19; Ps. 34.)

V. OF JUSTIFICATION.

We believe that the great gospel blessing which Christ¹ secures to such as believe in him is Justification;² that Justification includes the pardon of sin,³ and the promise of eternal life on principles of righteousness;⁴ that it is bestowed, not in consideration of any works of righteousness which we have done, but solely through faith in the Redeemer's blood;⁵ by virtue of which faith his perfect righteousness is freely imputed to us of God;⁶ that it brings us into a state of most blessed peace and favor with God, and secures every other blessing needful for time and eternity.⁷

Places in the Bible where taught.

¹ John 1 : 16. Of his fulness have all we received. (Eph. 3 : 8.)

² Acts 13 : 39. By him all that believe are justified from all things. (Isa. 53 : 11, 12; Rom. 8 : 1.)

³ Rom. 5 : 9. Being now justified by his blood, we shall be saved from wrath through him. (Zech. 13 : 1; Matt. 9 : 6; Acts 10 : 43.)

⁴ Rom. 5 : 17. They which receive abundance of grace

and of the gift of righteousness shall reign in life by one, Jesus Christ. (Titus 3 : 5-7 ; 1 Peter 3 : 7 ; 1 John 2 : 25 ; Rom. 5 : 21.)

⁵ Rom. 4 : 4, 5. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. (Rom. 5 : 21 ; 6 : 23 ; Phil. 3 : 7-9.)

⁶ Rom. 5 : 19. By the obedience of one shall many be made righteous. (Rom. 3 : 24-26 ; 4 : 23-25 ; 1 John 2 : 12.)

⁷ Rom. 5 : 1, 2. Being justified by faith, we have peace with God through our Lord Jesus Christ : by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. Rom. 5 : 3. We glory in tribulations also. Rom. 5 : 11. We also joy in God. (1 Cor. 1 : 30, 31 ; Matt. 6 : 33 ; 1 Tim. 4 : 8.)

VI. OF THE FREENESS OF SALVATION.

We believe that the blessings of salvation are made free to all by the gospel ;¹ that it is the immediate duty of all to accept them by a cordial, penitent, and obedient faith ;² and that nothing prevents the salvation of the greatest sinner on earth but his own inherent depravity and voluntary rejection of the gospel ;³ which rejection involves him in an aggravated condemnation.⁴

Places in the Bible where taught.

¹ Isa. 55 : 1. Ho, every one that thirsteth, come ye to the waters. Rev. 22 : 17. Whosoever will, let him take the water of life freely. (Luke 14 : 17.)

² Rom. 16 : 25, 26. My gospel . . . according to the commandment of the everlasting God, made known to all nations for the obedience of faith. (Mark 1 : 15 ; Rom. 1 : 15-17.)

³ John 5 : 40. Ye will not come to me, that ye might have life. (Matt. 23 : 37 ; Rom. 9 : 32 ; Prov. 1 : 24 ; Acts 13 : 46.)

⁴ John 3 : 19. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. (Matt. 11 : 20 ; Luke 19 : 27 ; 2 Thess. 1 : 8.)

VII. OF GRACE IN REGENERATION.

We believe that, in order to be saved, sinners must be regenerated or born again;¹ that regeneration consists in giving a holy disposition to the mind;² that it is effected, in a manner above our comprehension, by the power of the Holy Spirit in connection with divine truth,³ so as to secure our voluntary obedience to the gospel;⁴ and that its proper evidence appears in the holy fruits of repentance and faith and newness of life.⁵

Places in the Bible where taught.

¹ John 3 : 3. Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. (John 3 : 6, 7 ; 1 Cor. 2 : 14 ; Rev. 14 : 3 ; 21 : 27.)

² 2 Cor. 5 : 17. If any man be in Christ, he is a new creature. (Ezek. 36 : 26 ; Deut. 30 : 6 ; Rom. 2 : 28, 29 ; 5 : 5 ; 1 John 4 : 7.)

³ John 3 : 8. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth : so is every one that is born of the Spirit. John 1 : 13. Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. James 1 : 16-18. . . . Of his own will begat he us with the word of truth. (1 Cor. 1 : 30 ; Phil. 2 : 13.)

⁴ 1 Peter 1 : 22-25. Ye have purified your souls in obeying the truth through the Spirit. 1 John 5 : 1. Whosoever believeth that Jesus is the Christ is born of God. (Eph. 4 : 20-24 ; Col. 3 : 9-11.)

⁵ Eph. 5 : 9. The fruit of the Spirit is in all goodness and righteousness and truth. (Rom. 8 : 9 ; Gal. 5 : 16-23 ; Eph. 2 : 14-21 ; Matt. 3 : 8-10 ; 7 : 20 ; 1 John 5 : 4, 18.)

VIII. OF REPENTANCE AND FAITH.

We believe that Repentance and Faith are sacred duties, and also inseparable graces, wrought in our souls by the regenerating Spirit of God;¹ whereby, being deeply convinced of

our guilt, danger, and helplessness, and of the way of salvation by Christ,² we turn to God with unfeigned contrition, confession, and supplication for mercy;³ at the same time heartily receiving the Lord Jesus Christ as our Prophet, Priest, and King, and relying on him alone as the only and all-sufficient Saviour.⁴

Places in the Bible where taught.

¹ Mark 1 : 15. Repent ye, and believe the gospel. Acts 11 : 18. Then hath God also to the Gentiles granted repentance unto life. Eph. 2 : 8. By grace are ye saved through faith; and that not of yourselves: it is the gift of God. 1 John 5 : 1. Whosoever believeth that Jesus is the Christ is born of God.

² John 16 : 8. He will reprove the world of sin, and of righteousness, and of judgment. Acts 2 : 37, 38. They were pricked in their heart, and said . . . Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins. (Acts 16 : 30, 31.)

³ Luke 18 : 13. And the publican . . . smote upon his breast, saying, God be merciful to me a sinner. (Luke 15 : 18-21; James 4 : 7-10; 2 Cor. 7 : 11; Rom. 10 : 12, 13; Ps. 51.)

⁴ Rom. 10 : 9-11. If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. (Acts 3 : 22, 23; Heb. 4 : 14; Ps. 2 : 6; Heb. 1 : 8; 7 : 25; 2 Tim. 1 : 12.)

IX. OF GOD'S PURPOSE OF GRACE.

We believe that Election is the eternal purpose of God, according to which he graciously regenerates, sanctifies, and saves sinners;¹ that being perfectly consistent with the free agency of man, it comprehends all the means in connection with the end;² that it is a most glorious display of God's sovereign goodness, being infinitely free, wise, holy, and unchangeable;³ that it utterly excludes boasting, and promotes humil-

ity, love, prayer, praise, trust in God, and active imitation of his free mercy;⁴ that it encourages the use of means in the highest degree;⁵ that it may be ascertained by its effects in all who truly believe the gospel;⁶ that it is the foundation of Christian assurance;⁷ and that to ascertain it with regard to ourselves demands and deserves the utmost diligence.⁸

Places in the Bible where taught.

¹ 2 Tim. 1 : 8, 9. Be not therefore ashamed of the testimony of our Lord, nor of me his prisoner : but be thou partaker of the afflictions of the gospel, according to the power of God : who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. (Eph. 1 : 3-14; 1 Peter 1 : 1, 2; Rom. 11 : 5, 6; John 15 : 16; 1 John 4 : 19.)

² 2 Thess. 2 : 13, 14. But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth : whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ. (Acts 13 : 48; John 10 : 16; Matt. 20 : 16; Acts 15 : 14.)

³ Exod. 33 : 18, 19. And he [Moses] said, I beseech thee, shew me thy glory. And he said, I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee ; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy. Matt. 20 : 15. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? (Eph. 1 : 11; Rom. 9 : 23, 24; Jer. 31 : 3; Rom. 11 : 28, 29; James 1 : 17, 18; 2 Tim. 1 : 9; Rom. 11 : 32-36.)

⁴ 1 Cor. 4 : 7. For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it? (1 Cor. 1 : 26-31; Rom. 3 : 27; 4 : 16; Col. 3 : 12; 1 Cor. 15 : 10; 1 Peter 5 : 10; 1 Thess. 2 : 12, 13; 1 Peter 2 : 9; Luke 18 : 7.)

⁵ 2 Tim. 2 : 10. Therefore I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory. 1 Cor. 9 : 22. I am

made all things to all men, that I might by all means save some. (John 6 : 37-40 ; 2 Peter 1 : 10.)

⁶ 1 Thess. 1 : 4-10. Knowing, brethren beloved, your election of God. For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance.

⁷ Rom. 8 : 28-31. Moreover, whom he did predestinate, them he also called : and whom he called, them he also justified : and whom he justified, them he also glorified. What shall we then say to these things? If God be for us, who can be against us? (Isa. 42 : 16 ; Rom. 11 : 29.)

⁸ 2 Peter 1 : 10, 11. Wherefore the rather, brethren, give diligence to make your calling and election sure : for if ye do these things, ye shall never fall : for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. (Phil. 3 : 12 ; Heb. 6 : 11.)

X. OF SANCTIFICATION.

We believe that Sanctification is the process by which, according to the will of God, we are made partakers of his holiness ;¹ that it is a progressive work ;² that it is begun in regeneration ; - and that it is carried on in the hearts of believers by the presence and power of the Holy Spirit, the Sealer and Comforter, in the continual use of the appointed means, especially the word of God, self-examination, self-denial, watchfulness, and prayer.⁴

Places in the Bible where taught.

¹ 1 Thess. 4 : 3. For this is the will of God, even your sanctification. 1 Thess. 5 : 23. And the very God of peace sanctify you wholly. (2 Cor. 7 : 1 ; 13 : 9 ; Eph. 1 : 4.)

² Prov. 4 : 18. The path of the just is as the shining light, that shineth more and more unto the perfect day. (Heb. 6 : 1 ; 2 Peter 1 : 5-8 ; Phil. 3 : 12-16.)

³ 1 John 2 : 29. If ye know that he [God] is righteous, ye know that every one that doeth righteousness is born of him. Rom. 8 : 5. They that are after the flesh do mind the things of the flesh ; but they that are after the Spirit, the things of the Spirit. (John 3 : 6 ; Phil. 1 : 9-11.)

⁴Phil. 2 : 12, 13. Work out your own salvation with fear and trembling: for it is God which worketh in you both to will and to do of his good pleasure. (Eph. 4 : 11, 12, 30; 6 : 18; 1 Peter 2 : 2; 2 Peter 3 : 18; 2 Cor. 13 : 5; Luke 9 : 23; 11 : 35; Matt. 26 : 41; Eph. 6 : 18.)

XI. OF THE PERSEVERANCE OF SAINTS.

We believe that such only are real believers as endure unto the end;¹ that their persevering attachment to Christ is the grand mark which distinguishes them from superficial professors;² that a special Providence watches over their welfare;³ and that they are kept by the power of God through faith unto salvation.⁴

Places in the Bible where taught.

¹John 8 : 31. Then said Jesus, . . . If ye continue in my word, then are ye my disciples indeed. (1 John 2 : 27, 28; 3 : 9; 5 : 18.)

²1 John 2 : 19. They went out from us, but they were not of us; but if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us. (John 13 : 18; Matt. 13 : 20, 21; John 6 : 66-69.)

³Rom. 8 : 28. And we know that all things work together for good to them that love God, to them who are the called according to his purpose. (Matt. 6 : 30-33; Jer. 22 : 40; Ps. 121 : 3; 91 : 11, 12.)

⁴Phil. 1 : 6. He which hath begun a good work in you will perform it until the day of Jesus Christ. (Phil. 2 : 12, 13; Jude 24, 25; Heb. 1 : 14; Heb. 13 : 5; 1 John 4 : 4.)

XII. OF THE HARMONY OF THE LAW AND THE GOSPEL.

We believe that the Law of God is the eternal and unchangeable rule of his moral government;¹ that it is holy, just, and good;² and that the inability which the Scriptures ascribe to fallen men to fulfill its precepts arises entirely from their

love of sin;³ to deliver them from which, and to restore them through a Mediator to unfeigned obedience to the holy Law, is one great end of the gospel, and of the means of grace connected with the establishment of the visible church.⁴ §

Places in the Bible where taught.

¹ Rom. 3 : 31. Do we then make void the law through faith? God forbid: yea, we establish the law. (Matt. 5 : 17; Luke 16 : 17; Rom. 3 : 20; 4 : 15.)

² Rom. 7 : 12. The law is holy, and the commandment holy, and just, and good. (Rom. 7 : 7, 14, 22; Gal. 3 : 21; Ps. 119.)

³ Rom. 8 : 7, 8. The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. (Josh. 24 : 19; Jer. 13 : 23; John 6 : 44; 5 : 44.)

⁴ Rom. 8 : 2-4. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. (Rom. 10 : 4; Heb. 8 : 10; 12 : 14; Jude 20, 21.)

XIII. OF A GOSPEL CHURCH.

We believe that a visible church of Christ is a congregation of baptized believers,¹ associated by covenant in the faith and fellowship of the gospel;² observing the ordinances of Christ;³ governed by his laws;⁴ and exercising the gifts, rights, and privileges invested in them by his word;⁵ that its only scriptural officers are Bishops, or Pastors, and Deacons,⁶ whose qualifications, claims, and duties are defined in the epistles to Timothy and Titus.

Places in the Bible where taught.

¹ 1 Cor. 1 : 1-13. Paul . . . unto the church of God which is at Corinth. . . Is Christ divided? was Paul crucified fo

you? or were ye baptized in the name of Paul? (Matt. 18 : 17; Acts 5 : 11; 8 : 1; 11 : 21-23; 1 Cor. 4 : 17 : 14 : 23; 3 John 9.)

² Acts 2 : 41, 42. Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. 2 Cor. 8 : 5. They . . . first gave their own selves to the Lord, and unto us by the will of God. (Acts 2 : 47; 1 Cor. 5 : 12, 13.)

³ 1 Cor. 11 : 2. Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you. (2 Thess. 3 : 6; Rom. 16 : 17-20; 1 Cor. 11 : 23-26; Matt. 18 : 15-20; 2 Cor. 2 : 17; 1 Cor. 4 : 17.)

⁴ Matt. 28 : 20. Teaching them to observe all things whatsoever I have commanded you. (John 14 : 15; 15 : 12; 1 John 4 : 21; John 14 : 21; 1 Thess. 4 : 2; 2 John 6; Gal. 6 : 2; all the Epistles.)

⁵ Eph. 4 : 7. Unto every one of us is given grace according to the measure of the gift of Christ. 1 Cor. 14 : 12. Seek that ye may excel to the edifying of the church. Phil. 1 : 27. That . . . I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel.

⁶ Phil. 1 : 1. With the bishops and deacons. (Acts 14 : 23; 15 : 22; 1 Tim. 3; Titus 1.)

XIV. OF BAPTISM AND THE LORD'S SUPPER.

We believe that Christian Baptism is the immersion in water of a believer,¹ in the name of the Father, and Son, and Holy Ghost;² to show forth, in a solemn and beautiful emblem, our faith in the crucified, buried, and risen Saviour, with its effect in our death to sin and resurrection to a new life;³ that it is prerequisite to the privileges of a church relation; and to the Lord's Supper;⁴ in which the members of the church, by the sacred use of bread and wine are to commemorate together the dying love of Christ;⁵ preceded always by solemn self-examination.⁶

Places in the Bible where taught.

¹ Acts 8 : 36-39. And the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. . . And they went down both into the water, both Philip and the eunuch; and he baptized him. (Matt. 3 : 5, 6; John 3 : 22, 23; 4 : 1, 2; Matt. 28 : 19; Mark 16 : 16; Acts 2 : 38; 8 : 12; 16 : 32-34; 18 : 8.)

² Matt. 28 : 19. Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. (Acts 10 : 47, 48; Gal. 3 : 27, 28.)

³ Rom. 6 : 4. Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. (Col. 2 : 12; 1 Peter 3 : 20, 21; Acts 22 : 16.)

⁴ Acts 2 : 41, 42. Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. (Matt. 28 : 19, 20; Acts and Epistles.)

⁵ 1 Cor. 11 : 26. As often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. (Matt. 26 : 28-29; Mark 14 : 22-25; Luke 22 : 14-20.)

⁶ 1 Cor. 11 : 28. But let a man examine himself, and so let him eat of that bread, and drink of that cup. (1 Cor. 5 : 1, 8; 10 : 3-32; 11 : 17-32; John 6 : 26-71.)

XV. OF THE CHRISTIAN SABBATH.

We believe that the first day of the week is the Lord's Day, or Christian Sabbath;¹ and is to be kept sacred to religious purposes,² by abstaining from all secular labor and sinful recreations;³ by the devout observance of all the means of grace, both private⁴ and public;⁵ and by preparation for that rest that remaineth for the people of God.⁶

Places in the Bible where taught.

¹ Acts 20 : 7. Upon the first day of the week, when the disciples came together to break bread, Paul preached unto

them. (Gen. 2 : 3 ; Col. 2 : 16, 17 ; Mark 2 : 27 ; John 20 : 19 ; 1 Cor. 16 : 1, 2.)

² Exod. 20 : 8. Remember the sabbath day, to keep it holy. Rev. 1 : 10. I was in the Spirit on the Lord's Day. Ps. 118 : 24. This is the day which the Lord hath made ; we will rejoice and be glad in it.

³ Isa. 58 : 13, 14. If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day ; and call the sabbath a delight, the holy of the Lord, honorable ; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words : then shalt thou delight thyself in the Lord ; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob.

⁴ Ps. 118 : 15. The voice of rejoicing and salvation is in the tabernacles of the righteous.

⁵ Heb. 10 : 24, 25. . . . Not forsaking the assembling of ourselves together, as the manner of some is. Acts 11 : 26. A whole year they assembled themselves with the church, and taught much people.

⁶ Heb. 4 : 3-11. Let us labor therefore to enter into that rest.

XVI. OF CIVIL GOVERNMENT.

We believe that civil government is of divine appointment, for the interests and good order of human society ;¹ and that magistrates are to be prayed for, conscientiously honored, and obeyed ;² except only in things opposed to the will of our Lord Jesus Christ,³ who is the only Lord of the conscience, and the Prince of the kings of the earth.⁴

Places in the Bible where taught.

¹ Rom. 13 : 1-7. The powers that be are ordained of God. . . . For rulers are not a terror to good works, but to the evil. (Deut. 16 : 18 ; 2 Sam. 23 : 3 ; Exod. 18 : 21-23 ; Jer. 30 : 21.)

² Matt. 22 : 21. Render therefore unto Cesar the things which are Cesar's ; and unto God the things that are God's. (Titus 3 : 1 ; 1 Peter 2 : 13 ; 1 Tim. 2 : 1-3.)

³ Acts 5 : 29. We ought to obey God rather than men. Matt. 10 : 28. Fear not them which kill the body, but are not able to kill the soul. (Dan. 3 : 15-18 ; 6 : 7-10 : Acts 4 : 18-20.)

⁴ Matt. 23 : 10. One is your Master, even Christ. Rom. 14 : 4. Who art thou that judgest another man's servant? Rev. 19 : 16. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS. (Ps. 72 : 11 ; Ps. 2 ; Rom. 14 : 9-13.)

XVII. OF THE RIGHTEOUS AND THE WICKED.

We believe that there is a radical and essential difference between the righteous and the wicked ;¹ that such only as through faith are justified in the name of the Lord Jesus, and sanctified by the Spirit of our God, are truly righteous in his esteem ;² while all such as continue in impenitence and unbelief are in his sight wicked, and under the curse ;³ and this distinction holds among men both in and after death.⁴

Places in the Bible where taught.

¹ Mal. 3 : 18. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not. (Prov. 12 : 26 ; Isa. 5 : 20 ; Gen. 18 : 23 ; Acts 10 : 34, 35 ; Rom. 6 : 16.)

² Rom. 1 : 17. The just shall live by faith. Rom. 7 : 6. We are delivered from the law, that being dead where-in we were held ; that we should serve in newness of spirit, and not in the oldness of the letter. 1 John 2 : 29. If ye know that he is righteous, ye know that every one that doeth righteousness is born of him. (1 John 3 : 7 ; Rom. 6 : 18, 22 ; 1 Cor. 11 : 32 ; Prov. 11 : 31 ; 1 Peter 4 : 17, 18.)

³ 1 John 5 : 19. And we know that we are of God, and the whole world lieth in wickedness. Gal. 3 : 10. As many as are of the works of the law are under the curse. (John 3 : 36 ; Isa. 57 : 21 ; Ps. 10 : 4 ; Isa. 55 : 6, 7.)

⁴ Prov. 14 : 32. The wicked is driven away in his wickedness : but the righteous hath hope in his death. *See also, the example of the rich man and Lazarus.* Luke 16 :

25. Thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things : but now he is comforted, and thou art tormented. (John 8 : 21-24 ; Prov. 10 : 24 ; Luke 12 : 4, 5 ; 9 : 23-26 ; John 12 : 25, 26 ; Eccl. 3 : 17 ; Matt. 7 : 13, 14.)

XVIII. OF THE WORLD TO COME.

We believe that the end of the world is approaching ;¹ that at the last day Christ will descend from heaven,² and raise the dead from the grave to final retribution ;³ that a solemn separation will then take place ;⁴ that the wicked will be adjudged to endless punishment, and the righteous to endless joy ;⁵ and that this judgment will fix forever the final state of men in heaven or hell, on principles of righteousness.⁶

Places in the Bible where taught.

¹ 1 Peter 4 : 7. But the end of all things is at hand : be ye therefore sober, and watch unto prayer. (1 Cor. 7 : 29-31 ; Heb. 1 : 10-12 ; Matt. 25 : 31 ; 28 : 20 ; 13 : 39-43 ; 1 John 2 : 17 ; 2 Peter 3 : 3-13.)

² Acts 1 : 11. This same Jesus, which was taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. (Rev. 1 : 7 ; Heb. 9 : 28 ; Acts 3 : 21 ; 1 Thess. 4 : 13-18 ; 5 : 1-11.)

³ Acts 24 : 15. There shall be a resurrection of the dead, both of the just and unjust. (1 Cor. 15 : 12-59 ; Luke 14 : 14 ; Dan. 12 : 2 ; John 5 : 28, 29 ; 6 : 40 ; 11 : 25, 26 ; Acts 10 : 42.)

⁴ Matt. 13 : 49. The angels shall come forth, and sever the wicked from among the just. - (Matt. 13 : 37-43 ; 24 : 30, 31 ; 25 : 31-33.)

⁵ Matt. 25 : 31-46. And these shall go away into everlasting punishment : but the righteous into life eternal. Rev. 22 : 11. He that is unjust, let him be unjust still : and he which is filthy, let him be filthy still : and he that is righteous, let him be righteous still : and he that is holy, let him be holy still. (1 Cor. 6 : 9, 10 ; Mark 9 : 43-48 ; 2 Peter 2 : 9 ; Jude 7 ; Phil. 3 : 19 ; Rom. 6 : 32 ; 2 Cor. 5 : 10, 11 ; John 4 : 36 ; 2 Cor. 4 : 18.)

⁶Rom. 3 : 5, 6. Is God unrighteous who taketh vengeance? (I speak as a man) God forbid: for how then shall God judge the world? 2 Thess. 1 : 6-12. Seeing it is a righteous thing with God to recompense tribulation to them that trouble you, and to you who are troubled rest with us . . . when he shall come to be glorified in his saints, and to be admired in all them that believe. (Heb. 6 : 1, 2; 1 Cor. 4 : 5; Acts 17 : 31; Rom. 2 : 2-16; Rev. 20 : 11, 12; 1 John 2 : 28; 4 : 17.

SEEING THEN THAT ALL THESE THINGS SHALL BE DISSOLVED, WHAT MANNER OF PERSONS OUGHT YE TO BE IN ALL HOLY CONVERSATION AND GODLINESS, LOOKING FOR AND HASTING UNTO THE COMING OF THE DAY OF GOD? 2 Peter 3 : 11, 12.

CHURCH COVENANT.

Having been led, as we believe, by the Spirit of God to receive the Lord Jesus Christ as our Saviour; and, on the profession of our faith, having been baptized in the name of the Father, and of the Son, and of the Holy Ghost, we do now, in the presence of God, angels, and this assembly, most solemnly and joyfully enter into covenant with one another, as one body in Christ.

We engage, therefore, by the aid of the Holy Spirit, to walk together in Christian love; to strive for the advancement of this church, in knowledge, holiness, and comfort; to promote its prosperity and spirituality; to sustain its worship, ordinances, discipline, and doctrines; to contribute cheerfully and regularly to the support of the ministry, the expenses of the church, the relief of the poor, and the spread of the gospel through all nations.

We also engage to maintain family and secret devotion; to religiously educate our children; to seek the salvation of our kindred and acquaintances; to walk circumspectly in the world; to be just in our dealings, faithful in our engagements, and exemplary in our deportment; to avoid all tattling, backbiting, and excessive anger; to abstain from the sale and use of intoxicating drinks as a beverage, and to be zealous in our efforts to advance the kingdom of our Saviour

We further engage to watch over one another in brotherly love; to remember each other in prayer; to aid each other in sickness and distress; to cultivate Christian sympathy in feeling and courtesy in speech; to be slow to take offense, but always ready for reconciliation, and mindful of the rules of our Saviour, to secure it without delay.

We moreover engage, that when we remove from this place, we will as soon as possible unite with some other church, where we can carry out the spirit of this covenant, and the principles of God's word.

PRAYER.

Now the God of peace, who brought again from the dead our Lord Jesus, that Great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will; working in you that which is well-pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever. Amen.

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